

The Fourth Creation

XLIII

And this is the beginning when man was invented,
 And when that which would go into man's 4710
 body was sought.
 Then spoke the Bearer,
 And Engenderer,
 Who were Former
 And Shaper,
 Majesty
 And Quetzal Serpent by name,
 "The dawn has already appeared;
 The creation has already been made,
 And there is clearly a nourisher appearing,
 A supporter, 4720
 Born of light,
 Engendered of light.
 Man has already appeared,
 The population of the surface of the earth," they
 said.
 It was all assembled and came
 And went, their wisdom,
 In the darkness,
 In the night time,
 As they originated things,
 And dissolved things. 4730
 They thought;
 And they meditated there
 And thus came their wisdom directly, bright
 And clear.
 They found
 And they maintained
 What came to be
 Man's body.
 That was just a little later
 There not having appeared 4740
 The sun,
 Moon
 And stars
 Over the heads
 Of Former
 And Shaper.

No
habla
de
man
cien

formador
y moldeador

XLIII

Vae q'ut u tikerik ta x naohix vinaq;
 Ta x tzukux puch ri ch ok u tiyohil vinaq. 4710
 X e ch'a q'ut ri 'Alom,
 Q'aholom,
 E Tzakol,
 Bitol,
 Tepev,
 Q'uq' Kumatz ki bi:
 "Mi x yopihik u zaqirik,
 Mi x tzak utzinik.
 Mi pu x q'aleyik tzuqul,
 Kool, 4720
 Zaqil al,
 Zaqil q'ahol.
 Mi x q'al e vinaq,*
 U vinaqil u vach ulev," x e ch'a.
 X molomanik x ulik;
 X be ki naoh
 Chi q'equmal,
 Chi 'aqabal.
 Ta x ki tzuquh,
 X ki puq'uh puch.* 4730
 X e naohinik,
 X e bizon puch varal.
 Kehe q'ut x el vi apanok ki naoh zaqil,
 Q'alal.
 X ki riqo,
 X ki kanayizah puch
 Ri x ok
 U tiyohil vinaq.
 Xa zkakin chik
 Ma vi ka vachin 4740
 Q'ih,
 Ik',
 Ch'umil
 Pa ki vi
 E Tzakol,
 Bitol.

4723. FX translates the verb as 'dried'.

4730. Puq'uh is 'mix, knead, pour, dissolve, melt'.

FX reads it 'consult' for some reason and has been generally followed.

XLIV

In Cleft,
In Bitter Water by name,
There came then yellow corn ears
And white corn ears.

4750

XLV

And these are the names of the animals;
These were the bringers of the food:
Wildcat,
Coyote,
Parakeet
And Crow.
They are the four animals
Who told the news
Of the yellow corn ears
And white corn ears to them.
There they went then to Cleft
To point out the Cleft road,
And there they found the food
Whence came the flesh
Of the formed people,
The shaped people.
And water was their blood;
It became man's blood.
There came to Bearer
And Engenderer the corn ears.
And they rejoiced then
Over the discovery

4760

4770

XLIV

Pan Paxil,
Pan K'ayal A 'u bi,*
X pe vi q'ana hal,
Zaqi hal.

4750

XLV

Are q'u ki bi chikop,*
Va qamol r echa:
Yak,
Utiv,
K'el,
Hoh.*
E kahib chi chikop
X biin u tzihel
Q'ana hal,
Zaqi hal chi k e.
Chila k e pe vi pan Paxil,*
X k'ut u beel Paxil,
Are q'ut x ki riqo ri 'echa,
Are q'ut x ok u tiyohil
Vinaq tzak,
Vinaq bit.*
Ha q'ut u kiq'el,*
U kiq'el vinaq x uxik.
Are x ok k umal Alom,
Q'aholom ri hal,
Kehe q'ut x e kikot vi
R umal ri 'u riqitahik

4760

4770

4748. GR has 'home of fish'.
4751. BB has *ka* for *q'u*.
4756. Probably *Corvus* spp., although the Quiche concept may cover certain hawks.
4761. 'Which was Paradise', adds FX.
4766. The Nahuatl myth of the discovery of corn says that *Nanahuatl* 'the sore covered' split the mountain in which corn was hidden (Lehmann, 1938, p. 340, cited by SJ). The Pipil myth says that the hiding place of corn was revealed by a *xecxet* bird (?*Cyanocitta* spp.) and the mountain was split by the youngest of the rain dwarfs (Schultze-Jena, 1935, pp. 31-3). The Quiche name of the mountain is from *paxih* 'split'. (GR reads it as 'houses on pyramids'; BB, p. lxxxiv, considers it cognate with the Nahuatl *Tonacatepetl* 'mountain of our subsistence'; WC locates it near Tajumulco.) In Kekchi myth it is *yak* 'fox' who leads the other animals to the mountain and *Ma' Puk'lum* 'old earth smasher', a drop-sical old man, splits it:

Old Puk'lum stirred himself strongly.
He flung himself forward with all his fury.
His thunder flashes out against the hollow stone
Where the Woodpecker stands
And the stone was shattered to bits,

The stony storehouse being smashed,
The corn of many colors came out of it like a
spout of water.
The corn was spilled on the ground.
Old Puk'lum returned
Accompanied by
The many animals carrying the corn.
Xukaneb awaited his animals
At the main entrance place that leads to his
dwelling.
And that entrance place is called Wild Men's
Cave.
There the animals went in;
There they left their loads
In a huge
Fine room.
And there remained forever
The five kinds of corn seed.

(Burkitt, 1920, pp. 221-3)

Two versions of the cognate Pokomchi myth are given in Mayers, 1958, pp. 3-15. The animals in the Mam myth are identical with those of the Popol Vuh version, and those of the Chorti myth are closely similar (Girard, 1952, p. 287). The Cakchiquel version is quoted in the note to line 4810.

The Fourth Creation

Of the marvelous mountain,
 Filled
 With quantities
 And quantities
 Of yellow corn ears,
And white corn ears,
 And also loads of cacao
And chocolate,
 Numberless mameys,
 Custard apples,
 Anonas,
 Nances,
 Soursops
And honey.
 It was full of the sweetest foods,
 In the town
 At Cleft,
 And at Bitter Water by name.
 There was food there
 From the fruit of everything:
 Small vegetables,
 Big vegetables,
 Small plants
 And big plants.
 The road was pointed out
 By the animals.
 And then the yellow corn was ground
And the white corn,
And nine bushels
 Were made by Xmucane.
 The food came
 With water to create strength,
 And it became man's grease
 And turned into his fat
 When acted upon by Bearer
 And Engenderer,
 Majesty
 And Quetzal Serpent, as they are called.

4767. FX, BB, and GR ignore *ha* 'water'.

4779-80. These are two kinds of cacao; the first is considered inferior:

peq (*Theobroma bicolor*); Sp. *pataxte*
kaño (*Theobroma cacao*); Sp. *cacao*

4781-5. These are all sweet fruits of the Guatemalan lowlands:

tulul (*Lucume mammosa*); Sp. *zapote*
q'avex (*Anona* spp.); Sp. *chirimoya*
q'inom (*Spondias purpurea*); Sp. *jocote*
tapal (*Byrsonima cotinifolia vel crassifolia*); Sp.
nance
ahache (*Casimiroa edulis*); Sp. *matasano*

Utzilah huyub
 Nohinak
 Ch e quz,
 Tzatz
 Chi q'ana hal,
 Zaqi hal,
 Tzatz nay puch chi peq,*
 4780 Chi kako, 4780
 Ma vi 'ahilan tulul,*
 Q'avex,
 Q'inom,
 Tapal,
 Ahache,
 Kab.
 Nohinak kiilah echa
 Ch u pan ri(tinamit),
 Pan Paxil
 4790 Pan K'ayal A 'u bi. 4790
 Q'o vi 'echa
 U vachinel r onohel:
 Ch'uti 'echa,
 Nima 'echa,
 Ch'uti tikon,
 Nima tikon.
 X k'ut u beel
 K umal chikop.
 Ta x keex q'ut ri q'ana hal,
 4800 Zaqi hal, 4800
 Beleheb q'u 'u q'al *
 X u ban Xmucane.
 Echa x okik
 R uq ha r openal,
 X vinaqir u kab cheyal,
 U q'anal vinaq x uxik,
 Ta x ki ban ri 'Alom,
 Q'aholom,
 Tepev,
 Q'uq' Kumatz, k e 'uch'axik.* 4810

4801. *Q'al* 'armload' was the numeral 20 in compound Quiche numbers from 40 to 400, and a dry measure standardized on the 'armload' of cacao (apparently 20 beans). FX reads this as *uq'al* 'drink', and other translators have followed him.

4810. The Annals of the Cakchiquels has a variant version of this myth (Villacorta, 1936, pp. 184-5):

(Man) found nothing to eat.
 Finally he found something to eat.
 Only two animals understood
 Where the food was:
 At Cleft,
 Which was the name of the mountain

And so then they put into words the creation,
The shaping

Of our first mother
And father.

Only yellow corn
And white corn were their bodies.

Only food were the legs
And arms of man.

Those who were our first fathers
Were the four original men.

Only food at the outset
Were their bodies.

Kate q'ut x ki koh pa tzih u tzakik,*
U bitik

Qa nabe chuch,
Qahav.

Xa q'ana hal,
Zaqi hal u tiyohil.

Xa 'echa r aqan,
U q'ab vinaq.

Ri 'e qa nabe qahav
E kahib chi vinaq tzak.

Xa 'echa 'akinak
Ki tiyohil.

4820

4820

XLVI

These are the names of the first men who were made,
Who were shaped:

The first man was Jaguar Quiche,
And the second in turn was Jaguar Night,
And the third in turn was Nought,
And the fourth was Wind Jaguar,

Where there were the houses of the animals,
Coyote

And Pig, as they were called.
Just in the trash they found it.

But the animal Coyote was killed there
Trying to separate the corn,

And the search for seeds to make dough was
made

By the animal
Called Hawk.

And from the sea
Was brought by Hawk

The blood of Tapir
And Serpent

With which to make dough of the corn,
And the dough was made into man's body

By Former
And Shaper.

4811. Previous texts have *tzuquic*.

4823. The myths of the First Men make it clear that the traditional kinship system of the Quiche emphasized patrilineal descent, patrilocal residence, bride price (or bride service), and age-grading (with men's houses). The levirate is attested from other sources, inheritance was patrilineal with a tendency to primogeniture, and the incest prohibition is reported to have been entirely patrilineal, no traceable patrilineal relative being marriageable. Marriage to a half-sister by a different father was permitted, even marriage to a mother's sister or matrilineal first cousin (Bunzel, 1952, pp. 111-2).

The central institution was the patrilineage (*chinamital*), and all Quiche versions of the origin myth begin with the heads of the maximal lineages, the First Fathers. The suggestion in these myths is strong that the lineage structure had little depth, perhaps rarely more than six or eight generations, remote genealogy being made up of syncretistic status claims "inherited" or pre-

XLVI

Vae ki bi nabe vinaq x e tzakik,*
X e bitik.

Are nabe vinaq ri Balam Kitze;*
U kaab chi q'ut Balam Aqab;*

R ox chi q'ut Mahuq'utah;*,
U kah q'ut Iq'i Balam.*

empted from other families (see note to line 8552).

4825. The Popol Vuh regularly writes *quiche* for *K'iche*, but *balam quitze*. Some other documents have one or the other spelling consistently in both usages. In view of his ancestral position, his name seems more likely to be 'Jaguar Quiche' than 'sweet smiling jaguar' (VR). See note to line 2 on the etymology of *K'iche*. GR reads the name as 'Sorcerer of the Bundle'.

Balam 'jaguar' is rich in connotations in Quiche. The Central American jaguar (*Felis vel Panthera onza*) is of course a large and dangerous animal. It is also a day name. It connotes magical power and is one of the words for 'witch'. It appears to be used in the Popol Vuh as an epithet, almost as a title, and can be interpreted as something like 'mighty':

Balam Kitze 'Mighty Quiche'
Balam 'Aqab 'Mighty Night'
Ix Balam Ke 'Little Mighty Deer'
Balam Qo Nache 'Mighty Chief Imitator'

In *Iq'i Balam*, the word may be a pure day name, but since the day name *iq'* has no such extended meaning, it may also mean 'Wind the Mighty'. The Chol phrasing of the matter is both colorful and relevant: "They believe this when a person snores a lot. They say he has a tiger spirit. He has a lot of power" (Whittaker and Warkentin, 1965, p. 94).

4826. GR has 'Night Sorcerer'. BB's text omits *chi q'ut*.

4827. I believe this is *ma hu q'o tah* 'there is not one', and surmise that it is a calendrical coefficient: zero. BB reads 'designated name'. GR has 'general of the guards of the booty'. VR has 'presumptuous', and WC 'night lord' (on the basis of a Zotzil verb!).

4828. Another calendar name. The second day of the calendar is *iq'* 'wind' (Nah. *ehecatl*). It is frequently

The Fourth Creation

And these are the names of our first mothers

And fathers.

Only formed,

Only shaped they were said to be.

They had no mother;

They had no father.

Just heroes by themselves

We have said.

No woman bore them;

Nor were they engendered

By the Former

And Shaper,

The Bearer

And Engenderer.

Just power,

Just magic

Was their forming,

Their shaping

By the Former

And Shaper,

Bearer

And Engenderer,

Majesty

And Quetzal Serpent.

And when they looked like men

They became men.

They spoke

And they talked;

They saw

And they heard;

They walked;

They grasped;

They were fine men.

They were handsome.

Manly faces

mistaken for *ik'* 'moon'. GR translates 'Moon Sorcerer'. An idol of the god Iq' is still worshipped on Turukah Hill outside Chichicastenango (Schultze-Jena, 1933, pl. IV).

4830. The Origin of the Lords of Zapotitlan says (lines 1-8):

The first king that the Cane People had
Was called Jaguar Quiche.
This king came from the east
And brought with him his two other brothers,
One called Jaguar Night,
The other called Nought.
These three were equal in command
And were the first to settle the land of Rabinah.

The Lineage of the Lords of Totonicapan says (lines 13-26):

Are q'u ki bi ri qa nabe chuch,

Qahav.*

Xa tzak,

Xa bit k e 'uch'axik.

Ma ha bi ki chuch;

Ma ha bi ki qahav.

Xa 'u tukel achih,*

Chi qa biih.

Ma na 'ixoq x e 'alanik;

Ma nay pu x e q'aholaxik *

R umal ri 'Ah Tzak,

Ah Bit,

Ri 'Alom,

Q'aholom.

Xa puz,

Xa naval

Ki tzakik,

Ki bitik

R umal ri Tzakol,

Bitol,

Alom,

Q'aholom,

Tepev,

Q'uq' Kumatz.

Ta x e vinaq vachin q'ut

E vinaq x e 'uxik.

X e ch'avik,

X e tzihon puch.

X e muqunik,

X e taon puch.

X e binik;

X e chapanik.

E 'utzilah vinaq;

E chaom.

Achihil vach

There were four leading chiefs.

The first was called Quiche Jaguar,

Grandfather

And father

Of us Kaveks;

The second Jaguar Night,

Grandfather

And father

Of the Great-House people;

The third Nought,

Trunk

And root

Of the (Lord) Quiche;

The fourth was called Wind Jaguar.

4835. This is a particularly clear example of the use of *achih* as opposed to *vinaq*. Both mean 'man' but the first is the Latin *vir*, the second is *homo*.

4838. BB reads *q'aholanik*.

Were their features.
 They had breath
 And existed.
 And they could see too;
 Immediately their sight began.
 They came to see;
 They came to know
 Everything under heaven
 If they could see it.
 Suddenly they could look around
 And see around
 In the sky,
 In the earth.
 It was scarcely an instant
 Before everything could be seen.
 They didn't have to walk at first
 So as to gaze at what was under heaven:
 They were just there and looked.
 Their understanding became great.
 Their gaze passed over trees,
 Rocks,
 Lakes,
 Seas,
 Mountains
 And valleys.
 Truly then
 They were the most beloved of men,
 Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar.

XLVII

And then they were asked by the Former
 And Shaper:
 "How pleasant is your existence?
 Do you know?
 Can't you see?
 Can't you hear?
 Isn't your language good
 And your walking?
 And look now
 At what you see under heaven!
 Aren't the mountains clear?
 Do you see the valleys?
 Then try it now!"

4865. RK and others have 'they were endowed with intelligence'.

4868. BX misprint *opan* for *opon*.

Ki vachibal.
 Q'o k uxilab *
 X uxik.
 X e muqun nay puch;
 Hu zuq x opon ki muqubal.*
 X k'iz k ilo;
 4870 X k'iz k etamah 4870
 R onohel xe kah,
 Ve k e muqunik.
 Libah chi chi ki zol vachih,
 Chi zol muquh puch
 U pam kah,
 U pam ulev.
 Ma hu q'atahil na
 Chi k ilix tah r onohel.
 Ma k e bin ta na 'on nabe
 4880 Kate ta chi k il ri 'u xe kah: 4880
 Xa vi chiri 'e q'o vi ta k e muqunik,
 Tzatz k etamabal x uxik.
 X iq'ov ki vachibal pa chee,
 Pa 'abah,
 Pa cho,
 Pa palo,
 Pa huyub,
 Pa tak'ah.
 Qitzih vi chi 'e *
 4890 Loqolah vinaq 4890
 Ri Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.

XLVII

Ta x e tz'onox q'ut r umal ri 'Ah Tzak,
 Ah Bit:
 "Hu cha lik i q'ohey?*" *el mundo (valla) (orta)*
 K i nao? *its root sky (christian, tr. literal)*
 Ma k ix muqunik?
 4900 Ma k ix taonik? 4900
 Ma 'utz i ch'aabal,
 R uq i binibal?
 K ix muquna na q'ut
 Ch iv ila 'u xe kah!
 Ma q'alah huyub?
 Tak'ah k iv ilo?
 Ch i tiha na q'ut,"

4889. BB omits *chi*.

4897. This has usually been read *huchalic*. I believe it should probably be *hu cha liyik*.

The Fourth Creation

They were told.
And so then they came to see everything under
heaven,
And so then they gave thanks
To Former,
And Shaper,
"Truly then twice thanks,
Thrice thanks that we are created already,
And that we are mouthed
And faced.
We can speak;
We can hear;
We ponder;
We move;
We think very well;
We understand
Far
And near,
And we can see large
And small,
What is in heaven,
What is on earth.
Thanks then to you
That we are created,
We are formed,
We are shaped,
We exist, oh our grandmother,
Oh our grandfather,"
They said
As they gave thanks
For their forming,
Their shaping.
They came to understand everything;
They saw it:
The four creations,
The four destructions
The womb of heaven,
The womb of earth.
And not very happily
Did they listen to this,
The Former
And Shaper.
"It is not good
What they said,

X e 'uch'axik. — *les digu*
Kate puch x k'iz k il r onohel u xe kah,
4910 Kate q'ut ki qamovanik ri 4910
Chi r e Tzakol,
Bitol.
"Qitzih vi ka mul qamo,
Ox mul qamo mi x oh vinaqirik,*
Mi pu x oh chiinik,*
X oh vachinik.
K oh ch'avik;
K oh taonik;
K oh bizonik;
4920 K oh zilabik; 4920
Utz ka qa nao.
X q etamah
Nah,
Naqah.
Mi pu x q ilo nim,
Ch'utin
U pa kah,
U pa 'ulev.
Qamo q'ut ch iv e
4930 Mi x oh vinaqirik. 4930
Oh tzak,*
Oh bit.
Mi x oh uxik, at q atit,
At, qa mam,"
X e ch'a
Ta x ki qamovah
Ki tzakik,
Ki bitik.
X k'iz k etamah r onohel.
4940 X ki muquh 4940
Kah tzuq,
Kah xukut,
U pam kah,
U pam ulev.
Ma q'u 'utz
X ki tao
Ri 'Ah Tzak,
Ri 'Ah Bit.*
"Ma vi 'utz
4950 Ri mi x ki biih 4950

4914. BX add *chik*.

4915-6. This is all but untranslatable. *Chüh* 'to mouth' is 'to promise'; *vachih* 'to face' is 'to appear'. 'Mouth' and 'face' are periphrastic references to self in constant use in Quiche, hence the couplet is yet another

reference to creation—endowing man with his essential character, the attributes of which are specified in the following lines.

4931-2. BB has *ah* for *oh*.

4948. BX omit *ri*.

Our forming,
Our shaping:
We know everything great
And small," they said.

XLVIII

And so they took back again
Their knowledge,
Did Bearer
And Engenderer.
"How shall we make them again
So that their sight reaches only nearby? 4960
So that it will just be a little space
Of the surface of the earth that they see?
It is not good
What they say.
Aren't their names just formed
And shaped?
But quite like gods
Will they become then
Unless they begin to multiply
And begin to grow numerous 4970
When it whitens,
When it brightens:
Unless it increases.
Then so be it!
Let's just undo them a little more.
That's what is still needed.
It isn't good what we have found out.
Won't they just equate their deeds with ours
If their understanding reaches too far
And they see everything?" they were told 4980
By the Heart of Heaven,
r Leg,
Dwarf Lightning,
Green Lightning,
Majesty,
Quetzal Serpent,
Bearer,
And Engenderer,
Xpiacoc,
Xmucane, 4990
Former
And Shaper, as they are called.
And then they made
Their life over
For their forming,
Their shaping.

Qa tzak,
Qa bit:
Mi x q etamah r onohel nim,
(Ch'utin," k e ch'a.

XLVIII

Kehe chi q'ut u qamik chik
Ki naoh
Alom,
Q'aholom.
"Hu cha chik chi qa ban chi k e
Xa ta naqah ch opon vi ki muqubal, 4960
Xa ta zkakin u vach *
U vach ulev chi k ilo?
Ma vi 'utz
Ri ka ki biih.
Ma pa xa tzak,
Xa bit ki bi?
Xa labe 'e kabavil
K e 'uxi chik,
Ve ma vi k e poq'otahik, 4970
K e k'iritahik.
Ta chavax ok,
Ta zaqir ok!
Ve ma vi chi k'iyarik,
Ta ch ux ok!
Xa qa yoho chi zkakin chik,
Q'o chi ka r ah.
Ma vi 'utz ka qa nao.
Xa pa x chi hunamatah ki banoh q uq,
Ri naht k opon vi k etamabal,
K ilon r onohel?" x e 'uch'axik 4980
R umal u K'ux Kah,
Hu r Aqan,
Ch'ipi Ka Kulaha,
Raxa Ka Kulaha,
Tepev,
Q'uq' Kumatz,
Alom,
Q'aholom,
Xpiacoc,
Xmucane, 4990
Tzakol,
Bitol, k e 'uch'axik.
Ta x ki ban q'ut
U q'oheyik chik
Ki tzak,
Ki bit.

4961. BB omits *u vach*; SJ puts it in parentheses.

XLIX

And their eyes were chipped
 By the Heart of Heaven.
 They were blinded like the clouding of the surface of
 a mirror;
 Their eyes were all blinded. 5000
 They could only see nearby then,
 However clear things might be,
 And thus they lost their understanding,
 And all the wisdom of the four men
 At the start,
 At the beginning.
 And thus was the forming,
 The shaping
 Of our first grandfathers,
 Our first fathers 5010
 By the Heart of Heaven,
 The Heart of Earth.
 And then there were their mates;
 And their wives came to exist.
 Only the gods
 Invented them too.
 Thus it was just in their sleep
 That they brought them then.
 Truly they were beautiful
 And they were women 5020
 For Jaguar Quiche
 Jaguar Night,
 Nought
 And Wind Jaguar.
 When their wives were there they were properly
 brought to life;
 At once their hearts rejoiced again over their
 mates.
 And these are their names;
 Their wives were these:
 Red Sea House was the name
 Of the wife of Jaguar Quiche; 5030
 Beauty House was the name

5028. The Lineage of the Lords of Totonicapan says
 (lines 28-36):

And the wife of Jaguar Quiche
 Was called White Sea House;
 The wife of Jaguar Night,
 Hummingbird House;
 The wife of Nought,
 Parrot House.
 Wind Jaguar
 Was a bachelor.

5029. BX read *Poluna* for *paluna*. In line 5723 the
 MS has *gaha paluna*. The name is a puzzle. FX is the

XLIX

Xa q'u x vabax u baq' ki vach
 R umal u K'ux Kah.
 X moyik kehe ri x uxilabix u vach lemo;
 X moyomobik u baq' ki vach. 5000
 Xa naqah chik x e muqun vi,
 Xere chi q'alah ri 'e q'o vi.
 Kehe q'ut u zachik k etamabal
 R uq r onohel ki naobal e kahib chi vinaq
 U xe,
 U tikaribal.
 Kehe q'ut ki tzakik,
 Ki bitik
 Nabe qa mam,
 Qa qahav 5010
 R umal u K'ux Kah,
 U K'ux Ulev.
 Ta x q'ohe chi q'ut ki q'ulel,
 K ixoqil puch x uxik.
 Xa vi kabavil
 X naohin chik.
 Kehe ri xa pa varam
 X ki qam vi.
 Qitzih e hebel
 Chi 'ixox q'o 5020
 R uq Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.
 Q'o chi k ixoqil ta k'i x e k'azitahik.
 Anim x kikot chik ki k'ux r umal ki q'ulel.
 Are q'u ki bi;
 K ixoqil va: *
 Kaha Palu Na 'u bi *
 R ixoqil Balam Kitze; 5030
 Chomi Ha 'u bi *

source of the translation 'falling water, rising water (*qah a palov a*)' which has been generally followed. GR reads 'white house of the sea (*zaq haa paloval*)', which does agree in part with the Lineage of the Lords of Totonicapan: *zaqa paluma*. From the form of the following feminine names, and from some others in Quiche documents one expects the name to be a lineage name and to end in 'house (*haa*)'. I read *Kaqa Palova Haa*.

5031. More properly perhaps *Chaomi Haa*, though it is of interest that there is a Cakchiquel lineage *Ch'umila Hay* 'Star House'. GR translates 'lobster house', and WC 'chosen water'.

Of the wife of Jaguar Night;
Hummingbird House was the name
Of the wife of Nought;
Parrot House was the name
Of the wife of Wind Jaguar.
And these were the names of their wives,
Who became queens.
They were the bearers of the little tribes,
The great tribes, 5040
And this was the root of us
Who are Quiche people.
And the worshippers became many,
And the sacrificers.
They came to be no longer four,
Though four were the mothers of us Quiche
people.
Different were their names
For each of them.
Then they multiplied there
At the sunrise. 5050
Many were their names.
They became the peoples:
Majesties,
Ballplayers,
Maskers,
Children of Lords,
As they continued to be called,

R ixoqil Balam Aqab;
Tz'ununi Ha 'u bi *
R ixoqil Mahuq'utah;
Kaqixa Ha 'u bi *
R ixoqil Iq'i Balam.
Are q'ut u bi k ixoqil,
Ri 'e xoq ahavab x e 'uxik.*
E poq'ol vinaq ch'uti 'amaq',
Nima 'amaq'. 5040
Are q'ut u xe q ech,
Ri 'oh K'iche vinaq.
Tzatz q'u x uxik ri 'ah q'ixib,*
Ah k'ahib.
Ma na xa 'e kahib chik x uxik,
Xere kahib ri qa chuch oh K'iche vinaq.

Halahoh chi ki bi
Chi ki huhunal,
Ta x poq'otahik chila
Chi r elebal q'ih. 5050
K'iy u bi
X uxik ri vinaq:
Tepev,*
Oloman,
K'ohah,*
Kenech Ahav
Ch uch'ax chik

5033. The *Anonymous Franciscan Dictionary* describes *tz'unun ha* as a large *gorrión*, greenish with long beak, white neck and wing tips, found along rivers. Perhaps the ruby-throated hummingbird *Archilochus colubris*.

5035-6. 'Parrot' was a nickname of the Cakchiquel Bat lineage (*Zotz'il*), tributary at one time to the Wind lineage (*Iq'o*). Is this ancestral couple a reflection of some such relationship? Parrot as a sign of spring appears in Cakchiquel legend, suggesting that the previous lineage names may have similar meteorological associations. WC translates 'rain of red feathers'.

5038. This should probably read *ri 'e 'ixoq ahavab x e 'uxik*, though the unstressed initial vowel of *ixoq* is commonly lost in this context. The MS has *xoccohavab*.

5043-4. The words are anomalous in that they are always recorded without vowels in the second syllable, normally the stressed syllable in Quiche words. The roots are nonetheless Quiche: *q'ixah* 'prick, bleed, sacrifice', and *k'ahih* 'punish'. FX translates 'principales', BB 'sacrificers', GR 'those of spines, those of sacrifice', VR 'sacrificers and adorers', SJ 'lords of piety and penance', AR 'priests and sacrificers', BX 'pious worshippers', RK 'lords of the worship of the gods and arrangers of sacrificial offerings'. It is clear that 'bleeding' and 'punishment' were normal aspects of Quiche priesthood; see line

8137 ff. The frequency of this concept, which occurs here for the first time, suggests a real change from the focus of the older myths, in which the comparable recurrent couplet is 'obey (*nim*)' and 'fear (*xob*)'. The shift is made in lines 5225-6, *q.v.* It is of interest that the present couplet is confined to the section of the text dealing with the First Fathers (between here and line 6966). It is replaced farther on by the less severe titles of *ah pop* and *ah pop q'am haa* in the final section of the text.

5053-4. The Annals of the Cakchiquels gives these names to the fourth stop in the wandering from Tula:

They came further to the mountain Gualgual
Xucxuc, as it is called.
There they rested on it.
They gathered together and some left there
And came here
To the mountains Tepeu,
Oloman, as they are called.

(Villacorta, 1936, pp. 192-3)

Although VR attempt a Mayan reading, *ollamani* is Nahuatl for 'ballplayer'. WC identifies them outright as Olmec. AR locates the Ballplayers in southern Veracruz. FX reads *Ahan* for *Ahav*.

5055-6. Perhaps, as GR proposes, *K'ohab* 'masks', though he also suggests 'cougar'. VR say 'cave house'. FX reads *Koha*. *Kenech* is obscure; I am relating it to Nahuatl *conetl* 'child'. VR interpret it as 'vain'.

The Fourth Creation

The names of the peoples.
 And there
 At the sunrise they multiplied.
 And there was known
 The beginning too
 Of the Branches,
 Of the Seers.
 Together they came there
 From the sunrise.
 Jaguar Quiche was the grandfather
 And father
 Of the nine great houses
 Of the Kaveks.
 Jaguar Night was the grandfather
 And father
 Of the nine great houses
 Of the Great-Houses.
 Nought was the grandfather
 And father
 Of the four great houses
 Of the Lord Quiches.
 Three divisions
 Of the family
 Were created,
 And the names
 Of their grandfathers
 Their fathers were not lost.
 They were the procreators
 And multipliers
 There
 At the sunrise.
 But really there came then the Branches,
 The Seers,
 With thirteen of the secondary tribes.

5063. It is not clear whether the name is to be related to *tamah* 'cut (flowers)' or *tamoh* 'collect'. There is no reason to suppose the word to be Huastec, as GR asserts. VR squeeze 'potters' out of it, rather implausibly, though WC accepts it. BB (p. 318) locates the Tam in San Pedro Jocopilas.

5064. Probably from *iloh* 'see', though *ilok* would be a rare inflection. Eventually the lineage occupied a site immediately adjacent to Utatlan, according to BB (pp. 312-3).

5070. The leading lineage of the Quiche in the 15th century was called *Qavek*. The name is obscure, but may be related to *qav* 'ancestor, kinsman', and perhaps also to the old man of the 19th day, *qavok*, associated with rain, lightning and thunder. The probable meaning of the name was something like 'Fathers'.

5074. *Ni-Hayib* is much the most common form of the name of this lineage, but the text here confirms the

U bi vinaq.
 Chila
 R elebal q'ih x poq'otahik.
 R etam q'ut
 U tikarik chik
 R ech ri Tamub,*
 R ech Ilokab.*
 Xa hun x pe vi chila,
 R elebal q'ih.
 Balam Kitze 'u mam,
 U qahav
 Beleheb nim haa
 Chi Qavikib.*
 Balam Aqab u mam,
 U qahav
 Beleheb nim haa
 Chi Nim Hayibab.*
 Mahuq'utah u mam,
 U qahav
 Kahib nim haa
 Chi 'Ahav K'iche.*
 Ox ch'ob *
 Chinamit
 Chi 'u q'oheyik.
 Ma vi zachel u bi
 U mam,
 U qahav.
 Are poq'ol
 Kirol
 Chila,
 R elebal q'ih.
 Xa vi xere x pe vi Tamub,
 Ilokab,
 R uq ox lahuu u ka 'amaq',*

etymology. Normally it would read *nima hay* 'great house', *nima hayib* 'great houses', but the double plural and the loss of the euphonic *-a* imply 'great-houses people'. This is the second ranking lineage of the Quiche kingdom. The preservation of the *-y* suggests a Cakchiquel origin (Cakchiquel *hay* 'house' is Quiche *haa*). VR read the name as *niih* 'resin'.

5078. The Lord (*Ahav*) Quiche complete the grouping of the three leading lineages of the 15th-century kingdom. Together they are known as the Great Quiche (*Nima K'iche*).

5079. FX mistakes this for 'thirteen'.

5091. The various lists of the 13 tribes do not agree. The Tam Paper is the only source which clearly lists 13:

... And for the thirteen governments,
 Thirteen subjects were chosen:
 Branches,
 Seers,

The thirteen were:
 The Palaces
 (With the Rabinals),
 The Fire Trees,
 The Bird House People
 (And with them the White Corns,
 And also with them the Barriers),
 Serpents,
 Sweatbath House,
 Speaker House,
 The Star House People

Rabinals,
 Red Trees,
 Zutuhils,
 Beehive People,
 Makukal,
 Ziman Abah,
 Bird House People,
 Barriers,
 Serpent People,
 Bats,
 And Jaguar Quiche . . . (lines 127-41)

The Annals of the Cakchiquels has a cognate list:

There came the Rabinals;
 There came the Bats;
 There came the Woodpeckers,
 Sweatbath Houses,
 Speaker Houses,
 The Star House People;
 There came the Barriers;
 The Serpents;
 There also came the Beehive People,
 And the Owls finished it.
 They all came and paid (tribute),
 And then came
 The thirteen
 Who were warriors,
 We the Bakah Shields,
 The Bakah Dancers.

(Villacorta, 1936, pp. 188-9)

Most sources refer to the 'Seven Tribes (*Vuq Amaq'*)', rather than the 'second tribes (*u ka 'amaq'*)'. FX interprets the text as *u q'a(b) amaq'* 'branches of the tribe'. BB identifies the Seven Tribes as Pokomam and Pokomchi, and indeed they may have included lineages from those groups. The Popol Vuh repeats the list in line 5969, but omits several of the names listed above.

5093. The Nahuatl *tecpan* 'great house, palace' probably implies 'place of tribute'. In the early 16th century Quiche, Solola, and Iximche were all called Tecpan. It is omitted by FX. GR considers the word Quiche but his reasons are not convincing.

5094. The etymology of *Rabinal* is obscure. It is occasionally spelled *Robenal* in manuscripts. BB relates it (p. 318) to *rop* 'steal', and GR to *rab* 'thread'. At a guess, it may come from a hypothetical verb *abih*, ancestral to *'abix* 'cornfield', and hence means something like 'the plantation'. The plural is more commonly *Rabinalab*. BB locates the 15th-century seat of the lineage at Zamanab,

Ox lahu:
 Tecpan *
 (R uq Rabinalab),*
 Q'aq' Chikeleb,*
 Ah Tz'ikina Haa,*
 (R uq puch Zaq Ahib,*
 R uq nay puch Lamakib),*
 Kumatz,*
 5100 Tuhul Haa,*
 Uch'aba Haa,*
 Ah Ch'umila Haa *

5100

between modern Rabinal and Joyabaj. It is unclear whether this is the same spot he later identifies as the first capital at the Hacienda Rabinala, 30 miles west of the modern town (p. 296).

5095. The Annals of the Cakchiquels explains:

But in fact there was one fire tree brought along,
 And we came past it.
 We came and brought it to the gates of Tula.
 Wherefore we were named then
 The Fire Tree people from that,
 Oh, our sons.

(Villacorta, 1936, pp. 192-3)

The Quiche version is naturally different. See line 5543 ff. Other lists of the 13 peoples name the Bat lineage (*Zotz'il*) here. The Tam Paper has *Tzak'an*, probably a mistake for Nahuatl *Tzinacan* 'bat'. The Bat House was the leading lineage of the Cakchiquel in the 15th century. WC elaborates an argument that they and the Zotzils of Chiapas were once the same tribe, which is absurd.

5096. The Bird House (*Tz'ikina Ha*) was the leading lineage of the Zutuhil. It appears to correspond to the Woodpecker (*Tuku Che*) lineage in the Cakchiquel listing of the tribes. FX reads *Ahquiquinaha*. The seat of the lineage was the modern Santiago Atitlan, anciently called *Tz'ikina Haa*.

5097. Apparently another Zutuhil lineage. It is not mentioned in other sources. BB identifies it with the modern Salcája, near Quezaltenango. GR's reading of *Zaq Ha* is not textual. In Yucatec *sacah* is an incense made of corn and copal (Tozzer, 1941, p. 104).

5098. Probably also a Zutuhil lineage, often coupled with the Serpents. FX reads *Maquib*; BB places it near Sacapulas. GR translates 'gourd tree trunks'.

5099. Probably a Zutuhil lineage centered somewhere near the western shore of Lake Atitlan, to judge from the general contexts in which it is mentioned. BB places it near Sacapulas.

5100. Probably a Cakchiquel lineage, though it might be Ixil or Aguacatec. FX reads *Cuhalha*. BB locates its ruins near Sacapulas.

5101. A Cakchiquel lineage. BB locates it near Sacapulas. GR reads it as 'possum house', but that leaves the inflection unexplained.

5102. A Cakchiquel lineage. FX reads *Ahchamilaha*. BB places it in Alta Verapaz.

The Fourth Creation

(With the Chest House People),
The Ring House People,
The Beehive men,
Jaguar House,
Serpent Keepers,
Jaguar Guts.

For truly these are the greatest of the tribes
Which made up the secondary tribes. 5110
We are speaking only of the greatest,
Which we have enumerated,
Many more having come after
Who were each one a division of the city.
We shall not write their names.
Nonetheless they went on multiplying there at the
sunrise.

Many peoples they became in the darkness
As they grew.
The sun was not yet born,
Nor the light, as they were multiplying. 5120
They all remained together then,
And very numerous they became.

5103. Probably a minor Cakchiquel lineage—from the present context perhaps a sub-lineage of the Star Houses. FX reads *Aquibaha*. BB places it in Alta Verapaz. GR has several dubious suggestions. I believe it is *qibal*. See line 5976.

5104. So far as I know that name appears nowhere else. From the present context it may be a minor Cakchiquel lineage. FX, BB and SJ read *abatanaba*. BB places it in Alta Verapaz. GR translates it 'necklace house'. See line 5977.

5105. The name Akul recurs frequently in various documents and is probably Nahuatl. Nonetheless it seems to correspond in this context to the Beehive people (*Akahal*) of the Cakchiquel list, probably an Ixil lineage. BB locates its ruins near Sacapulas.

5106. The Jaguars are the last lineage listed in the Tam Paper, and may thus correspond to the Owls (*Tukuru*) who end the Cakchiquel list, probably a Kekchi or Pokomchi lineage. BB identifies it with the modern *Balamya*.

5107-8. These names do not to my knowledge appear anywhere else. GR finds in some vocabulary *Can-chahel* 'day of the serpent', and reads *Balam Kolob* 'saviors of the jaguars'.

5110. The Annals of the Cakchiquels makes it clear that the 13 peoples of the Seven Tribes were indeed subordinate:

Then we were ordered
To come
By our mothers
And fathers,
The thirteen divisions of our Seven Tribes,
The thirteen divisions of our warriors,
So we came
To Tula

(R uq Ah Qiba Haa),*
Ah Batena Haa,*
Akul vinaq,*
Balami Haa,*
Qan Chaheleb,*
Balam Kolob.
Xere q'ut u nimaqil amaq',
Ri 'u ka 'amaq' * 5110
K oh ch'a chi r ech*
Xa 'u nimaqil ri mi x qa cholo.*
K'i chik elenaq chi r ih,
Ri hu tak ch'ob chi tinamit.*
Ma vi mi x qa tz'ibah ki bi.
Xa vi q'u chila x poq'otah vi 'ulok r elebal q'ih.

K'iya vinaq x uxik chi q'equmal
Ta x k'iyarik.
Ma ha ch alax ok q'ih,
Zaq ta x e k'iyarik. 5120
Xa hun x e q'ohe vi k onohel,
E tzatz chi ki q'oheyik.

In the darkness,
In the night,
Coming to pay tribute,
And the tribute was taken
From the Seven Tribes,
And the warriors.

(Villacorta, 1936, pp. 186-7)

5111. The MS has *qoh* for *k oh*.

5112. BB omits *ri*.

5114. Although there are disagreements in detail, all the Quiche and Cakchiquel documents agree on the general subdivisions of the peoples who came from Tula:

The Three Quiche (*r Ox chi K'iche*)
The Great Quiche (*Nima K'iche*)
Kaveks (*Qavekib*)
Great-Houses (*Ni-Hayib*)
Lords (*Ahav*)
Branches (*Tamub*)
Seers (*Ilokab*)
The Seven Tribes (*Vuq Amaq'*) (also called "The Tribes")
Rabinal (*Rabinaleb*)
Cakchiquel (*Q'aq' Chekeleb*)
Bats (*Zotz'il*)
Zutuhil (*Zutuhileb*)
Birds (*Tz'ikina Ha*)
And others

Many additional lineages or sub-lineages exist within this framework, which is obviously a mythological and genealogical rationalization of the patrilineage base of highland Mayan society, and hence subject to conflict and change with the rise and fall of various "houses" and their differing viewpoints about the myths by which they validated their positions in the theoretically rigid ranking system.

And they walked along there
 At the sunrise.
 There was no one to nourish them
 And support them,
 But they bowed their faces to heaven.
 They didn't know where to go.
 For a long time they did that
 While they were there in comfort—
 Black people,
 White people.
 Many were the people's looks;
 Many were the people's languages.
 Scattered on the flanks were the generations under
 heaven.
 And there were mountain people
 Who didn't show their faces
 And had no houses.
 They just wandered in the little mountains,
 And big mountains.
 "As though they were crazy," they said.
 "Because mountain people are a menace," they
 said.
 They watched for the sunrise there
 And they all had the same language.
 They did not yet call on wood
 And stone
 To remind them of the words of Former
 And Shaper,
 "The Heart of Heaven,
 The Heart of Earth," as they said.
 Really they remembered about what was hidden
 And turned bright.
 Just praying
 Was what they did.
 They were lovers of the word;
 They were adorers;
 They were worshippers;
 They were pious people
 Who bowed their faces to heaven
 When they prayed
 For their daughters
 And their sons:
 "Hail thou Former,
 Thou Shaper,
 Look upon us,
 Hear us.

Ki binovik chila,
 R elebal q'ih.
 Are ma ha bi chi tzuqun,
 Ki koon.
 Xa vi chi kah chi ki paqaba ki vach.
 Ma vi k etam x e ba vi.
 Naht x ki bano.
 Ta x q'ohe pa k'iy chiri,
 Q'eqa vinaq,*
 Zaqi vinaq.
 K'iy vachibal vinaq,*
 K'iy u ch'aabal vinaq.
 Kay u xikin q'o ley u xe kah *
 Q'o q'ut huyubal vinaq.
 Ma vi 'ilo 'u vach;
 Ma ha bi r ochoch.
 Xa ch'uti huyub,
 Nima huyub k e beek,
 "Kehe ri 'e ch'uh," x e ch'a;
 "Ta x ki yahobeh ri huyubal vinaq," x e ch'a.*
 Chila x k il vi r elebal q'ih,
 Xa q'u hun ki ch'aabal k onohel.
 Ma ha chi ki zik'ih ok chee,
 Abah.
 Are natal chi k ech ri 'u tzih Tzakol,
 Bitol,
 U K'ux Kah,
 U K'ux Ulev, x e ch'a.
 Xere ki k'uxilan ri r evaxik,
 U zaqirik.
 Xa tz'ononik
 Chi ki bano.
 E 'ah loq tzih,
 E 'ah loq;
 E 'ah nim,
 E 'ah xob.
 Chi ki paqaba ki vach chi kah
 Ta x ki tz'onoh
 Ki meal,
 Ki q'ahol.
 "Akarok, at Tzakol,
 At Bitol.
 K oh av ila,
 K oh a ta!

5131. GR elaborates 'men of the shadows, men of the dawn'.

5133. BB reads *k'i* 'sweet' for *k'iy* 'many'.

5135. FX and GR have 'two-eared'; AR reads *kay*

as 'admire'. BB has 'and they were very intelligent'.

5142. FX reads the verb as *yahoh* 'scold', and subsequent translators follow suit; it is *yahobeh* 'threaten'.

The Fourth Creation

Do not oppress us;
Do not turn on us,
Oh God in heaven
And on earth!
Heart of Heaven,
Heart of Earth!
Give us our sign,
Our word
On the road of day,
On the road of light,
When it is whitened,
When it is brightened.
Great be the wealth of the path,
The wealth of the road.
Give us then tranquillity and light,
Tranquillity and peace;
Perfect light
And perfect peace may there be.
Perfect life
And existence
Give us then,
Thou 1 Leg,
Dwarf Lightning,
Green Lightning,
Dwarf Quarter Gods,
Green Quarter Gods,
Hawk,
Hunter,
Majesty,
Quetzal Serpent,
Bearer,
Engenderer,
Xpiacoc,
Xmucane,
The grandmother of Day,
The grandmother of light,
As it has been whitened,
As it has been brightened," they said
When they worshipped
And they prayed.
They ruled watching for the dawn;
They just gazed there toward the sunrise
To watch and see the Sun Passer,
The Great Star

5174. BB reads *tzihol*.

5179-80. FX has 'give us many fine roads and broad'. See note to line 3245. BB interprets *raxal* as 'peaceful'.

5191-2. SJ (p. 187) and BB relate this to Nahuatl *Nanahuatl*, who split with lightning the mountain in which corn was hidden. GR (pp. xxxv-xxxvi) has a long

M oh a tzaqo.
M oh a piz kalih,
At Kabavil chi kah,
5170 Chi 'ulev,
U K'ux Kah,
U K'ux Ulev!
Ch a ya tah q etal,
Qa tzihel,*
Chi be q'ih,
Chi be zaq,
Ta chavax ok,
Ta zaqir ok.
K'i ta raxal be,*
5180 Raxal hok.
K oh a ya vi liyanik zaq,
Liyanik amaq' tah,
Utzilah zaq,
Utzilah amaq' tah.
Utzilah k'azilem,
Vinaqirem ta puch
K oh a ya vi,
At Hu r Aqan,
Ch'ipi Ka Kulaha,
5190 Raxa Ka Kulaha,
Ch'ipi Nanahuac,*
Raxa Nanahuac,
Vok,
Hun Ah Pu,
Tepev,
Q'uq' Kumatz,
Alom,
Q'aholom,
Xpiacoc,
5200 Xmucane,
R Atit Q'ih,
R Atit Zaq,
Ta chavax ok,
Ta zaqir ok," x e ch'a.
Ta x e q'ilonik,
X e zik'inik.
X e zela vachin u zaqirik,
Xa vi chila k e muqun vi r elebal q'ih.
K ila vachin ri 'Iq'o Q'ih,
5210 Nima Ch'umil.

and imaginative note arguing for a Mayan etymology and translating the name 'very wise'. VR have 'progenetrix of our language' on fanciful grounds. BX also interpret the word as Quiche—two kinds of *vak* 'crow'. I relate it to Nahuatl *nanauhcan* 'in each of four parts'. Green (*rax*) in this passage has the extended meaning 'young'.

When the sun would be born,
 Illuminator
 Of what is in heaven,
 What is on earth,
 The path of the formed people,
 The shaped people.
 Then spoke Jaguar Quiche,
 Jaguar Night,
 Nought,
 And Wind Jaguar:
 "Let us wait now
 For the dawn," they said.
 They were great sages;
 They were wise men;
 They were Sacrificers;
 They were Worshipers, as they are called.
 For there was nothing as yet either of wood
 Or stone
 To guard our first mothers
 And fathers.
 And they just wore their hearts out there
 In expectation of the sun.
 They were already many and all the tribes
 Together with the Mexican people
 Were worshippers
 And sacrificers.
 "Let us go ourselves and search,
 And we shall see for ourselves
 Whether there is something to guard our sign.
 We'll find what we should say before them, 5240
 And thus we shall live.
 There are no guardians for us,"
 Then said Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar.
 They heard news of a city
 And went there.

L

And this is the name of the mountain
 Where they went—
 Jaguar Quiche, 5250

5211. BB omits *x*.
 5221. BB and SJ omit *oh*.
 5234. The word is Nahuatl—*yaqui* 'gone, departed'
 —but it clearly means 'Mexican' in Quiche (see line
 6085 ff.). BB adds that it has much the same extended
 meaning as *ladino*: clever, educated, elegant.

X ch alaxik q'ih,*
 Tzihol r e
 U pa kah,
 U pa 'ulev,
 U binibal vinaq tzak,
 Vinaq bit.
 X e ch'a 'e Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 5220 Iq'i Balam: 5220
 "K oh oyobeh na *
 U zaqirik," x e ch'a.
 E nimaq etamanel,
 E naonel,
 E 'ah q'ixib,
 E 'ah nim k e 'uch'axik.
 Ma ha bi q'u ha bi 'ok chee,
 Abah
 Chi chahin e qa nabe chuch,
 5230 Qahav. 5230
 E xa q'u x koz ki k'ux chiri
 Chi r oyobexik q'ih.
 E k'iy chik r onohel amaq',
 R uq Yaqui vinaq,*
 Ah q'ixib,
 Ah k'ahib.
 "Xa h o, oh qa tzukuh,
 Oh, pu q ila
 Ve q'o chi chahin q etala.
 Chi qa riq ri k oh tzihon ta ch u vach.* 5240
 Xa ki kehe 'oh q'oolik.
 Ma ha bi chahal q e,"
 X e ch'a q'ut e Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.
 X ki tao 'u tzihel hun tinamit *
 X e be vi.

L

Are q'ut u bi huyub
 Va x e be vi 5250
 Balam Kitze,

5240. *Tzihoh* may mean either 'burn' or 'speak', but
 the inflection *tzihel* is more commonly 'speak'. The use
 of the latter form in line 5174, where it is also coupled
 with *etal* 'sign', seems to me to settle the translation in
 this line, though other translators have opted for 'burn'.
 5247. BB reads *tzihol*.

The Fourth Creation

Jaguar Night,
Nought
And Wind Jaguar,
Together with the Branches,
The Seers:
Tula,
Zuyua,
Seven Caves,
Seven Canyons was the name of the city. 5260
Then came
The bearers of the gods.

LI

And they all arrived there at Tula.
Innumerable peoples arrived,
For many walked out,

5257. *Tula* (Nahuatl *Tollan* 'place of reeds') was the home of Quetzalcoatl and the legendary Toltec 'people of the place of reeds'. The Aztec enthusiasm for Tula was boundless:

The corn was superabundant,
And the squashes very fat,
A reach
Around.
And the corn ears were so long
That they were carried in arms.
And the amaranth stalks were very long and stout,
So that they climbed them like trees.
And they planted
And picked
Cotton
Of all colors:
Red,
Crimson,
Yellow,
Purple,
Whitish,
Green,
Black,
Brown,
Orange,
And tawny.
And these colors of cotton were natural:
They were born that way.
And they say too
That in that town of Tula
There grew many
And different kinds of birds,
Of rich plumage
And varied colors,
Which are called bluebird
And green bird
And *zacuan*
And redbird
And other birds
Which sang,
Secretly
And softly . . .

Balam Aqab,
Mahuq'utah,
Iq'i Balam,
R uq Tamub,
Ilokab.
Tulan,*
Zuyua,*
Vuqub Peq,*
Vuqub Zivan, u bi tinamit.* 5260
X e 'opon vi,
E qamol r e kabavil.

LI

X e 'opon q'ut chila Tula k onohel.
Ma vi 'ahilan chi vinaq x oponik.
Tzatz q'ut ch u binik,

. . . They didn't even eat
Small ears of corn,
But used them to heat the baths
Like firewood . . .
(Sahagún, 1938, 1:267-8)

5258. *Zuyua* is closely associated with Tula in Mayan documents. One Yucatecan text giving the key to the priestly language is called "The Language of Zuyua" (Barrera Vásquez, 1948, pp. 204-19). The etymology of the name is uncertain, though it is clearly Nahuatl. FX reads it as *Tulanzu* throughout.

5259. Tula is also called *Chicomoztoc* 'place of seven caves' in Nahuatl.

5260. The Tam Paper says:
But all those of royal blood
Were called Branches,
Whose family
And royal lineage
Founded
And named
The great
And wonderful city of Tula . . .
(lines 75-82)

The Lineage of the Lords of Totonicapan says:

The wise men . . .
Came from beyond the sea,
There where the sun rises,
A place called Tula,
Zuyua.

The Annals of the Cakchiquels adds:

Four peoples came then
From Tula.
In the east
There is one Tula.
One is in the sky,
In Hell.
One is in the west,
And it was thence that we came, from the west.
One is above the sky,
With the deity.

(Villacorta, 1936, pp. 184-5)

And the coming of their gods was in order.
 First Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar rejoiced. 5270
 "This is our discovery
 Which we have found," they said.
 And the first to come was Storm,
 The name of the god
 Hanging in the rack
 Which was carried by Jaguar Quiche.
 And the next to come down was Lord Jaguar,
 The name of the god to whom Jaguar Night gave
 drink.
 Fire Peak next,
 The name of the god Nought worshipped. 5280
 And Center of the Valley,
 The name of the god Wind Jaguar worshipped.
 And of course there were the fellow Quiche people.
 They were also brought for the Branches.
 But actually it was Storm for the Branches.
 That was the name of the one worshipped
 By the grandfather
 And father of the Branches
 And the lords
 Who are known today. 5290
 And the third was the Seers.
 Only Storm was the name of the god worshipped
 By their grandfather,
 By their father,
 And the lords
 Who are even known today.

5266. The BX text has *chilon* for *cholon*.

5270. BX misprint *kitkotik* for *kikotik*.

5273. Tohil, god of the ninth day of the calendar, Rain (Quiche *toh*, Nahuatl *atl*, Yucatec *muluc*). BB quotes a Cakchiquel folk etymology relating the name to the noise of warfare (*tohoh* 'thunder'); it is one of many. The Lineage of the Lords of Totonicapan says:

Storm,
 The god of Jaguar Quiche
 Wound up on a mountain
 Which was of course called "at Storm,"
 Where there lived three pairs of eagles,
 Three pairs of jaguars,
 Three pairs of serpents
 And three yellowmouths.
 The god of Jaguar Night
 Wound up on a mountain called Lord Jaguar.
 That of Nought rose to the highest
 And thickest part of Fire Peak itself
 When there appeared the star that announces the
 sun;

Cholon q'ut r elik ulok ki kabavil.*
 Nabe ri Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam k e kikotik.* 5270
 "Are qa tzukum va
 Mi x qa riqo," x e ch'a.
 Are q'ut nabe x el ri Tohil,*
 U bi kabavil
 Xekel u kok
 R iqaxik r umal Balam Kitze.
 X el chi q'u' 'ulok Avilix,*
 U bi kabavil r uq'ah Balam Aqab.
 Haka Vitz chik *
 U bi kabavil x u qamov Mahuq'utah. 5280
 Niq'ah Tak'ah *
 U bi kabavil x u qamov Iq'i Balam.
 Xere q'ut r ach' K'iche vinaq
 Ri x u qam chi q'ut r e Tamub.
 Xa vi xere Tohil chi Tamub
 Q'o 'u bi x qamovik
 U mam,
 U qahav Tamub,
 Ahavab
 K etam q'ut vakamik.* 5290
 R ox chi q'ut Ilokab.
 Xa vi Tohil u bi kabavil x u qamov
 Ki mam,
 Ki qahav
 Ahavab
 Xa vi k etam vakamik.

When the little birds began to sing,
 And when the sun came up
 The gods were already in their respective
 places.

(lines 634-49)

5277. BB has *ukok* for *ulok*. The verb is probably *eqaxik*. WC hazards *ah-ilix* (from *ilih*) and translates 'guardian, protector'. I surmise that it may be *av* 'necklace' (as in *ah-av* 'lord') with the abstractive *-il* and the separate noun *ix* 'jaguar': 'lord jaguar'. The same form may be represented in the old Maya *kab-avil* 'deity' (*kabvil* in Yucatec), perhaps 'earth lord'.

5279. *Haka Vitz*, archaic in Quiche and perhaps more properly *Q'aq'a Vitz*, as in Cakchiquel sources: 'fire peak, volcano'. Borhegyi (1965, pp. 50-1) refers to a "wrinkled-faced old fire god" on Postclassic censers who could conceivably be Fire Peak.

5281. *Niq'ah Tak'ah* 'center of the valley', now a patron spirit or *genius loci* of the local community.

5290. The MS has *etaan*.

LII

And hence they were named the Three Quiches,
 And never cut themselves loose,
 Because the name of their god was the same:
 Storm of Quiche, 5300
 Storm also of Branches,
 And also the Seers;
 The name of their god was the same,
 And thus the three parts of Quiche were never
 divided.
 The three had truly great spirits:
 Storm,
 Lord Jaguar
 And Fire Peak.
 And so too came all the tribes:
 The Rabinals, 5310
 Fire Trees,
 Bird House People,
 Together with the Mexican people,
 As they are called today.
 And then the speech of the tribes changed;
 Their speech became different.
 No longer clearly
 Could they understand each other
 When they came to Tula,
 And there they separated. 5320
 There were some who went there to the sunrise,
 And many who came here.
 And their clothes were all skins.
 They didn't have any of the very good kinds of
 clothes to wear.

5303. BB omits the second *u*.
 5304. The Lineage of the Lords of Totonicapan says:
 These then were the three nations
 Of the Quiches,
 And they came from there at the sunrise,
 Descendants of Israel.
 Of one and the same speech,
 And one and the same custom
 When they were there at Tula,
 Zuyua.
 The first chief was Jaguar Quiche
 By unanimous vote.

(lines 69-78)

(BB and SJ have *ke* for *kehe* in this line.) SJ translates *oxichal* throughout as '*Dreiheit*', but *ichal* means 'each'.

5316. BB has *chahal* for *ch'aabal*.

5320. The Quiche History says:
 Now it was they split up;
 They divided up
 Greatly,
 All
 Sixteen

LII

Kehe q'ut u biinam vi 'oxib chi K'iche,
 X ma x u tzoqopih vi r ib,
 R umal xa hunam u bi kabavil:
 Tohil K'iche, 5300
 Tohil chi Tamub,
 Chi Ilokab.
 Xa hun u bi 'u kabavil,*
 Kehe q'u ma vi x u hach vi r ib r ox ichal K'iche.*
 Oxib ri qitzih nimaq ki q'oheyik:
 Tohil,
 Avilix,
 Haka Vitz.
 Ta x ok chi q'ut r onohel amaq':
 Rabinaleb, 5310
 Q'aq' Chekeleb,
 Ah Tz'ikina Haa,
 R uq Yaqui vinaq,
 U bi vakamik.
 Chiri q'ut x hal q'atih u ch'aabal ri 'amaq'.
 Halahoh ki ch'aabal x uxik.*
 Ma vi q'alah chik
 X ki tao chi k ibil k ib
 Ta x e petik chi Tula.
 Chiri q'ut x ki paxi vi k ib.* 5320
 Q'o x be chila r elebal q'ih,
 Tzatz q'u ri x pe varal.
 Xa q'u hu mah tz'um ki q'u.
 Ma ha bi ri 'utzilah tak q'uul tah.*

Hundred,
 Into groups
 And languages.
 They split up in magic
 And in wisdom. (lines 31-40)

5324. The Quiche History says:
 And then they left
 And then they came again to Jaguar.
 They just settled down
 And stayed there.
 They were totally naked,
 And they were bare.
 They had no clothes —
 They had practically nothing.
 Just in loose skins were they clothed
 And the clothing was just from their patch-
 ing.
 They were poor people;
 They were sad looking,
 When they arrived then at Jaguar;
 When they reached the sea. (lines 83-96)

They just wore the skins of animals;
 Their ornaments were poor;
 They had nothing.
 They were sorcerers in spirit
 When they came there to Tula,
 Zuyua,
 Seven Caves,
 Seven Canyons,
 It says
 In the former words.
 It was a long walk
 To get to Tula,
 And there was no fire.
 Only the Storm gods had it,
 And it was the gods of the tribes
 Who first created it.
 Its creation is not clear.
 Their fire was already glowing
 When Jaguar Quiche
 And Jaguar Night saw it.
 "Alas, if we don't come to have our fire
 We shall die of the cold,"
 They said then.
 So then spoke Storm.
 "Don't be sad.
 There is some for you.
 That fire will be lost
 That you mention," Storm said to them then.
 "Aren't you really a god?
 Are you our nourisher,
 And are you our supporter?"

5326. VR have 'only the powerful divining people have good ones', which is a characteristic misconstrual.

5334. The MS has *ch u pan*.

5337. The Lineage of the Lords of Totonicapan says:

And they had been in Fire Peak for some time
 When they decided to make fire.
 "We have suffered too much cold," said Jaguar Quiche,
 "Let us try to make fire."
 "Very well," said the thirteen peoples
 Of the Seven Tribes,
 "Let us try to figure out a prize
 To give to the first one who makes it.
 If you like, we could agree to give our daughters
 To the first one to make fire."
 "Very well,"
 Said Jaguar Quiche.
 And they began to rub wood
 And stones, the first makers of fire,
 Those of Jaguar Quiche,
 Jaguar Night,
 Nought,

Ki kohom xa 'u tz'umal chikop.
 Ki kaubal e meba.*
 Ma ha bi k ech.
 Xa 'e naval vinaq chi ki q'oheyik
 Ta x e pe chila Tulan,
 5330 Zuyua,
 Vuqub Peq,
 Vuqub Zivan,
 Ch'a
 Ch u pam oher tzih.*
 Tzatz ch u binik
 X opon chi Tulan.
 Ma q'u ha bi q'aq'.*
 Xa ki 'e q'o ri Tohil.
 Are q'u ri 'u kabavil amaq'
 5340 Nabe x vinaqir u q'aq'.
 Ma vi q'alah u vinaqirik.*
 Ka nikov chik ki q'aq'
 Ta x k il ri Balam Kitze,
 Balam Aqab.
 "Akarok, ma ha bi qa q'aq' mi x uxik,
 X k oh kam r umal tev,"
 X e ch'a q'ut.
 Ta x ch'av q'ut ri Tohil:
 "M ix bizonik.
 5350 Q'o 'iv ech.
 Chi zach ri q'aq'
 K i biih," x ch'a q'ut Tohil chi k e.
 "Ma qitzih, at kabavil?
 At qa tzuquh?*"
 At pu qa koon?

And the peoples of the Seven Tribes,
 But they couldn't do it at all,
 And then they said
 "Give us a little of your fire."
 "Give us," they replied, "what we have won,
 Or give us a token
 Or a sign."
 "And what sign do you want us to give you?"
 Said they of the Seven Tribes.
 "If you like," said Jaguar Quiche, "we shall kiss
 your breasts
 As a sign that you owe us your daughters."
 "Very well,"
 Said the thirteen peoples,
 And allowing themselves to be kissed,
 They ratified the agreement.

(lines 121-52)

5341. Possibly a reference to the difficulty of reading the hieroglyphic text. The only other possibly glyphic Quiche manuscript, the 18th-century Chol Poval, Ahilabal Q'ih, has similar allusions to lack of clarity.

5354. The form should perhaps be *tzuquul*.

The Fourth Creation

Are you our god?"
 They said to him as they gave thanks
 For what Storm had said.
 "Very well. Truly I am your god; so be it.
 I am your lord; so be it,"
 The sacrificers were told,
 And the worshippers by Storm.
 And so the tribes were warmed;
 They rejoiced because of the fire.

LIII

And so then began a great rainstorm.
 That was what blocked the fire of the Tribes.
 And a lot of hail fell on all the Tribes,

And so their fires were damped by the hail.
 And it came about that their fires were no longer.
 And then they begged for their fire again, 5370
 Jaguar Quiche
 And Jaguar Night:
 "Oh Storm,
 Truly we have been finished by the frost,"
 They said then to Storm.
 "Good. Do not be sad," said Storm.
 For he had saved some fire,
 Which he had stuffed down inside his sandals.
 So then rejoiced Jaguar Quiche,
 Jaguar Night, 5380
 Nought
 And Wind Jaguar that they were warm.
 For the fires of the Tribes were still damped.
 They were still put out by the frost.
 And so they came back,
 Asking for their fire
 From Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar, 5390
 For they could no longer stand it for the frost
 And hail.
 They were still freezing
 And they were still trembling.
 They no longer had any life in them.
 They just had to go on shaking
 Their legs;

5366. The MS has *o* for *ok*. From about this point on the enemies of the ancestral Quiche are the Seven Tribes.

5368. As BB notes, highland Guatemala does indeed have spectacular hailstorms on occasion.

At qa kabavil?"
 X e ch'a chi r e ta x ki qamovah
 Ri x u biih Tohil.
 "Utz ba la, qitzih in i kabavil, ta ch ux ok.
 In iv ahaval, ta ch ux ok," 5360
 X e 'uch'ax ri 'ah q'ixib,
 Ah k'ahib r umal Tohil.
 Are q'ut k e q'aq'al ri 'amaq'.
 K e kikotik r umal ki q'aq'.

LIII

Kate puch ta x tikarik nima hab.
 Are q'atil ok u q'aq' amaq'.*
 Tzatz q'ut chi zaq boch x qahik pa ki vi r onohel
 amaq',
 Ta x chup q'ut ki q'aq' r umal zaq boch.*
 Ma ha bi chik ki q'aq' x uxik.
 Ta x ki tz'onoh chi q'ut ki q'aq' 5370
 Ri Balam Kitze,
 Balam Aqab:
 "At Tohil,
 Qitzih k oh utzinik r umal tev,"
 X e ch'a q'ut chi r e Tohil.
 "Utz. M ix bizonik," x ch'a Tohil.
 Kate ta x r elezah q'aq'.*
 X u bak ulok ch u pam u xahab.*
 Kate q'ut x e kikot ri Balam Kitze,
 Balam Aqab, 5380
 Mahuq'utah,
 Iq'i Balam, kate q'ut x e miq'ik.
 Are q'ut chupinak chik u q'aq' amaq'.
 K e 'utzin chik r umal tev.
 Kate pu ki petik chik,
 E tz'onoy ki q'aq',
 K uq ri Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam. 5390
 Ma q'u ka ki ch'ih chik r umal tev,
 Zaq boch.
 Xa k e lexelot chik;*
 K e zikizot chi puch.
 Ma ha bi 'e k'az chi vi.
 Ka koyokot chik
 K aqan,

5377. The verb 'save' has been generally ignored here.

5378. This has been generally mistranslated; the verb is *bakah* 'stuff'. The MS has *pan* for *pam*.

5393. RK has their teeth chattering.

And their hands
 Could no longer grasp
 When they got there. 5400
 "We are no longer really ashamed with you
 That we must beg to pick up a little of your fire,"
 They said when they came.
 But they were not received at all.
 And then the hearts of the Tribes cursed.
 Already different was the speech
 Of Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar. 5410
 "Alas, oh we have lost our language!
 How have we done it?
 We are lost!
 Where were we bewitched?
 Our language was all the same
 When we came here to Tula,
 And all the same was our eminence
 And origin.
 It is not good what we have done,"
 All the tribes said then 5420
 Under the trees,
 Under the shrubs.
 And then there appeared
 A man
 Before Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar,
 And spoke
 As the messenger of Hell: 5430
 "Truly then these are your gods here.
 These are your origins,
 And these are the substitutes,
 Reminders
 Of Former for you,
 And Shaper for you.
 Don't give the Tribes their fire then
 Until they give something to Storm.
 You don't need them to give it to you;
 Ask Storm what he feels like 5440
 Then come back
 And have them give it

Ki q'ab.
 Ma vi k e chapon chik,
 Ta x e 'ulik. 5400
 "Ma k'i k oh q'ix na 'iv uq,
 Chi qa tz'onoh ta ve k'ok zkakin i q'aq',"*
 X e ch'a ta x e 'ulik;
 Ma q'u ha bi x e k'ulaxik.
 Ta x k'oqon q'u ki k'ux ri 'amaq'.*
 Halan chik ki ch'aabal
 Ri Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam. 5410
 "Akarok, a x qa kanah vi qa ch'aabal?
 Hu pa cha x qa bano?
 Mi x oh zachik!
 A pa x oh q'ax tokax vi?
 Xa hun qa ch'aabal
 Ta x oh pe chila Tulan.
 Xa pu hun qa tzuqibal,
 Qa vinaqiribal.
 Ma vi 'utz x qa bano,"
 X e ch'a q'ut k onohel amaq' 5420
 Xe chee,
 Xe q'aam.
 Ta x u k'ut q'u r ib
 Hun vinaq *
 Chi ki vach ri Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam,
 X ch'a q'u
 Ri 'u zamahel Xibalba: 5430
 "Qitzih chi 'are 'i kabavil ri.
 Are 'i tzuqun.*
 Are pu 'u k'ex vach,
 Natabal r e *
 Tzakol iv e,
 Bitol pu 'iv e.
 M i ya q'u ki q'aq' ri 'amaq',
 Q'u na chi ki yao chi r e Tohil.
 M iv ahavah chi ki ya ch iv e.*
 Ch i tz'onoh na chi r ech Tohil chi r e na, 5440
 Chi pe vi
 Chi ki yao,

5402. The verb *k'ok* 'collect' has been generally ignored. See line 5486.

5405. FX reads *k'ak'ah* 'anger' for *k'oqoh* 'curse'.

5424. The MS adds *Demonium loquens eis* 'the Devil

speaking to them', presumably a theological aside by FX.

5432. BX have *tzukum*.

5434. BB has *natubal* for *natabal*.

5439. SJ has *ahabah* for *ahavah*.

The Fourth Creation

For the taking of fire,"
Said the man from Hell,
Who had wings
Like the wings of a bat.
"I am a messenger from Former to you,
And Shaper to you,"
He said then,
The man from Hell. 5450
And so they continued happy
And continued to glorify in their hearts
Storm,
Lord Jaguar
And Fire Peak
As the man from Hell had said.
And suddenly he disappeared before their eyes
Without a moment's delay.
Then the Tribes came back again.
Again they were finished off by the frost, 5460
Great quantities of hail
And black rain.
And the hail
Was immeasurably cold,
So that they were really just all bent over;
They were completely overwhelmed again
By the cold,
All the Tribes,
When they came there
Where they were: 5470
Jaguar Quiche,
Jaguar Night,
Nought
And Wind Jaguar.
Great was the quaking
Of their hearts.
Their mouths trembled;
Their faces trembled.

LIV

And so they came back,
These thieves, 5480
Before Jaguar Quiche,
Jaguar Night,
Nought

5446. BB insists on *uxik* 'essence' for *u xik* 'his wings.' A figure which seems designed to illustrate this messenger of Hell is painted on a Late Classic bowl from Chama (Rands and Smith, 1965, fig. 124, e). The same figure is extensively discussed by Barthel (1966).

5455. The MS has *acavitz*.

5458. I read *mayanik*; the MS has *mainic*.

Qamobal q'aq',"
X ch'a ri Xibalba,
Q'o 'u xik'
Kehe ri 'u xik' zotz'*.
"In zamahel k umal Tzakol iv e,
Bitol iv e,"
X ch'a q'u
Ri Xibalba. 5450
X e kikot chi q'ut,
X nimar chik chi ki k'ux
Ri Tohil,
Avilix
Haka Vitz,*
Ta x ch'av ri Xibalba.
Libah chi q'ut x u zach r ib chi ki vach,
Ma vi x mayinik.*
Ta x e 'ul chi q'ut ri 'amaq.
K e 'utzin chik r umal tev, 5460
Tzatz chi zaq boch,
Chi q'eqal hab,
Zaq bochom puch *
Ma vi 'ahilan tev.
Xa ki q'u la k e lukulutik.*
K e ch'akach'ot chik
R umal tev
R onohel amaq'.
Ta x e 'ul chiri
E q'o vi 5470
Balam Kitze,
Balam Aqab,
Mahuq'utah,
Iq'i Balam.
Nim u q'atat
Ki k'ux.
Chi ki mah ki chi;*
Chi ki mah ki vach.

LIV

Kate puch k ulik chik
E 'eleq'om * 5480
Chi ki vach Balam Kitze,
Balam Aqab,
Mahuq'utah,

5463. The MS has *bocom* for *bochom*.

5465. The MS reads *caquiculu queluclutic*.

5477-8. I do not know the basis for 'rub' (FX), 'sad' (BB, GR, AR, VC), or 'squeeze' (VR, BX, WC). SJ and RK read *chikih* 'drop'. I base my translation on *machachik* 'tremble with cold'.

5480. See line 5544 ff.

And Wind Jaguar.
 "Won't you have pity on our faces?
 We beg to pick up a little of your fire."
 But they didn't receive it,
 And they didn't find it.
 "Isn't our house the same?
 And is our mountain the same?" 5490
 Where were you shaped?
 Where were you formed?
 Have pity on our faces anyway,"
 They said then.
 "And what will you give us
 For having pity on your faces?" they were asked
 next.
 "Good, we'll give you silver," the Tribes answered.
 "We don't want silver,"
 Replied Jaguar Quiche
 And Jaguar Night. 5500
 "Well, what do you want?
 If we were to ask you," the Tribes retorted.
 "Very well, now we shall ask Storm
 And then we shall tell you," they were told in turn.
 And so they asked Storm.
 "What shall the Tribes give, oh Storm,
 Who have come
 To beg for your fire?"
 Repeated Jaguar Quiche,
 Jaguar Night, 5510
 Nought
 And Wind Jaguar.
 "Very well, they don't wish
 To be suckled
 Under their sides
 And under their arms?
*Their hearts must not want
 To embrace me, Storm;*

5486. BB and SJ have *t* for *ta*.

5487-8. Omitted by FX. RK reads the lines in direct discourse.

5503. FX has '*está bien, dijeron los pueblos de Dildo (?) al Tohil*'. The line is omitted from BB's text.

5514. FX reads *tunuh* 'join' and is followed by BB, GR, and apparently loosely by the other translators. I read the verb as *tuuh* 'suckle', which is confirmed by lines 5557-8. VR apparently read *tunah* 'trumpet'. The feeding of the gods with blood drawn from various parts of the body is well attested for the Quiche. FX says (p. 112): "On all these (feast) days sacrifices were made, all of them drawing blood from their arms, feet, thighs, noses and ears, tongue and all the members of their body. And this was done twice by day, and at night they put incense before their gods. Then the priests washed

Iq'i Balam.
 "Ma k'i ch i toq'obah qa vach?
 Ch i qa tz'onoh ta u k'ok zkakin i q'aq'?"*
 Ma vi x u q'ulu;*
 Ma pu x u riqo.
 "Ma pu xa hun q ochoch?
 Xa pu hun qa huyubal 5490
 Ta x ix tzakik,
 Ta x ix bitik?
 Ch i toq'obah q'u qa vach,"
 X e ch'a q'ut.
 "Naki la q'u chi k u yao chi q e
 Chi qa toq'obah q'u 'i vach?" x e 'uch'ax q'ut.
 "Utz, chi qa ya puvaq ch iv e," x e ch'a q'u ri 'amaq'.
 "Ma vi ka q ah ri puvaq,"
 X e ch'a q'ut Balam Kitze,
 Balam Aqab. 5500
 "Naki pa k'i ch iv ah?
 Xa ta ba chi qa tz'onoh," x e ch'a q'ut ri 'amaq'.
 "Utz ba la, qa tz'onoh na chi r ech Tohil,*
 Kate q'ut x chi qa biih ch iv e," x e 'uch'ax chik.
 Kate puch x ki tz'onoh chi r e Tohil:
 "Naki pa chi ki ya ri 'amaq', at Tohil?
 K ul
 Ki tz'onoh ri 'a q'aq',"
 X e ch'a q'u ri Balam Kitze,
 Balam Aqab, 5510
 Mahuq'utah,
 Iq'i Balam.
 "Utz ba la, ma chi k ah
 Ki tuunik *
 Xe ki toloq,*
 Xe pu ki mezkel?*" *Ma ka r ah 'on ki k'ux
 K in ki q'aluh ri 'in Tohil?**

and thus continued their penances and preparation to enter into the feast. But each time they sacrificed the men were blackened (*se tiznaban*) together. They did not bathe, and this was a kind of silicate." See lines 5619 ff.

5515. FX reads *tolol* 'side', and other translators more or less agree. VR apparently read *tokol*, translating 'sacrificial stone'; GR has *tul* 'fork of a tree'.

5516. Scherzer apparently misread *tabaco* for *sobaco* in FX. BB reads *mez* 'armpit' and has been followed by GR, SJ, AR, and BX. RK apparently reads *meex* 'biceps'. The second element, *-kel*, has been generally ignored. (VR may have read in *keley* 'flint'.) I don't know what to do with it either, and assume it may be an aberrant inflection of *mez*.

5518. BB has *caluch* for *q'aluh*.

And if they don't want to
 Then I won't give them their fire,
 Storm says,
 Tell them.
 So now for a bit
 They won't get it unless I suckle
 Under their sides,
 Their arms.
 He has spoken to you,
 You are to say,"
 So they were told: Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar.
 So then they told
 Of Storm's words.
 "Very well, let him suckle,
 And it is good that we embrace him,"
 They said then when they assembled
 And received the word of Storm.
 There weren't many of them left.
 "Good," they said at once.
 And then they took the fire
 And got warm.
 But there was one group
 That just stole away the fire in the smoke:
 It was the Bat House.
 Beautiful Snake was the name of the god
 Of the Fire Trees,
 Only Bat was their idol.
 When they passed by in the smoke,
 Very neatly they passed by,
 Then went and took the fire.
 The Fire Trees didn't ask for the fire.
 They didn't admit that they were beaten;
 Only all the tribes were defeated.
 Then they gave themselves both on the sides
 And under the arms
 To be suckled.
 And this was the suckling Storm had named:
 For all the tribes were sacrificed before him,

5522. BB and SJ have *i* for *ix*.

5524. BB and SJ have *i* for *in*.

5527-9. Many passages of the Popol Vuh contain quotations within quotations. This seems to be a case of double framing.

5539. BB and SJ read *k'iyaluh*.

5544. BB has *elezah* for *eleq'ah*. GR has 'drew fire from the wood'.

5546. More properly perhaps *Chaomal Qan*. See,

Ta ma q'u chi r ah,
 Ma q'u ch in ya ki q'aq',
 Ka ch'a Tohil,
 K ix ch'a chi k e.*
 Ka tikal na q'ut
 Ma na qamik tah x k in tuunik *
 Xe ki toloq,
 Ki mezel.
 Ka ch'a ch iv ech,*
 K ix ch'a,"
 X e 'uch'ax q'ut Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.
 Ta x ki biih q'ut
 U tzih Tohil:
 "Utz ba la, chi tuunik;
 Utz puch chi qa q'aluh,"
 X e ch'a q'ut ta x ki chokobeh,
 X ki k'uluba puch u tzih Tohil.
 Ma vi x ki k'iyalah chik.*
 "Utz," xa hu zuq x e ch'a.
 Ta x ki qam q'ut q'aq'
 Kate x e miq'ik.
 Xa q'u hu ch'ob
 Ri xa x r eleq'ah ubik q'aq' pa zib.*
 Are ri Zotz'ila Haa.
 Chamal Qan u bi ki kabavil,*
 Q'aq' Chekeleb.*
 Xa zotz' u vachibal.
 Ta x e 'iq'o pa zib.
 Chi libilotix x e 'iq'ovik.
 Ta x ul u qama q'aq'.
 Ma vi x u tz'onoh u q'aq' ri Q'aq' Chekeleb.
 Ma vi x u ya r ib chi ch'akik,
 Xere x ch'akatah ri 'amaq' r onohel.
 Ta x u ya ok u xe u toloq,
 U xe 'u mezel
 Chi tuuxik.
 Are q'ut u tuuxik ri x u biih Tohil.
 Ta x puz r onohel amaq' ch u vach;

however, line 6124, which records *Chimal Qan*. The *Annals* of the Cakchiquels has *Chamalcan*. It is of interest that this passage makes it quite clear that the conception of the god and his representation were totally distinct, and that the latter corresponded to the lineage name. I do not know where GR (p. 99) gets 'invisible'; BB translates (p. 248) 'arrow rubbed with yellow ochre', VR have 'el bravo de los feroces', and WC 'great snake'.

5547. BB misprints *Chikeleb* for *Chekeleb*.

And their hearts were cut out there
On the side,
Under the arm.

It wasn't drinking
To be done

When it was prophesied by Storm,
For it was the gift

Of glory
And majesty

To Jaguar Quiche,
Jaguar Night,

Nought

And Wind Jaguar,
Who had arrived there at Tula,
Zuyua.

And they could not eat;

They were always fasting.

Actually they were watching closely for the dawn,
Looking to see the arrival of the sun.

They changed off for the watch for the Great Star,
The Sun Passer by name.

It was first before the sun;

Then the sun was born later.

Green was the Sun Passer.

And always there were their faces

Toward the sunrise,

When they were there

At Tula,

Zuyua by name.

Their gods came then,

But not even then could they sleep yet.

They took their glory

And their government,

But there was flattened then

And insulted then

Great tribe

And small tribe,

As they sacrificed

Before Storm

Giving the blood,

Serum,

Side,

And armpit of the whole people to him.

Immediately in Tula came their glory;

Great wisdom was with them,

And in darkness

5570. BB omits *ri*.

5579. The rotation of the watch is described in line 5635 ff.

5580. This has been read (by GR and others) as

5560 Ta x k'otix ulok u k'ux
Ch u toloq,
Ch u mezkkel.

Ma ha chi tihov ok
U banik

Ta x nik' vachixik r umal Tohil.
U qamik puch

Q'aq'al,
Tepeval

K umal ri Balam Kitze,*

5570 Balam Aqab,

Mahuq'utah,

Iq'i Balam,

Chila petinak vi Tulan,
Zuyua.

Ma q'u k e va tah;

Hunelik mevahik x ki bano.

Xere ki zela vachin ri 'u zaqirik,

K ila vachin r elik ula q'ih.

K e halov k ib chi r ilik ri Nima Ch'umil,*
Iq'o Q'ih u bi.*

Are nabe ch u vach q'ih;

Ta ch alax ok ri q'ih.

Raxa 'Iq'o Q'ih.*

Amaq'el q'u chila q'o vi ki vach,

Chi r elebal q'ih,

Ta x e q'ohe chila,

Tulan,

Zuyua 'u bi.

X pe vi ki kabavil,

Ma na xa ta ka varal tah.

X ki qam vi ki q'aq'al,

K ahavarem puch,

Xa vi chila x ch'atah vi,

X yoq'otah vi

Nima 'amaq',

Ch'uti 'amaq'

Ta x puzik

Ch u vach Tohil.

X u yao 'u k'iq'el,

5600 U komahil,

U toloq,

U mezkkel r onohel vinaq.

Hu zuq chi Tulan x pe vi ki q'aq'al.

Nima 'etamabal q'o k uq,

Chi q'equmal q'ut,

ik'o(l) q'ih 'moon sun', which on the face of it is nonsense. It refers, of course, to Venus.

5583. Green means both 'young' and 'fast'.

The Fourth Creation

And in night time they did it.
 And they went right on
 And continued ripping things out there.
 They stayed on
 At the sunrise. 5610
 "This is not our home here;
 Let us now go, to see that we prosper then,"
 Said Storm then.
 He really spoke
 To Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar:
 "Now give thanks further,
 And now order 5620
 The piercing of your ears,
 The cutting of your elbows.
 Sacrifice, then.
 That is your appreciation before god."
 "Very well," they answered.
 Then they pierced their ears.
 And in their songs they cried over leaving Tula;
 Their hearts cried when they left,
 When they abandoned Tula again:
 "Alas, it is not here that we shall see the 5630
 dawn,
 When the sun is born again,
 Brightening the face of the earth,"
 They said then.
 And they came away.
 Only being on the road made them stop;
 In fact there were people who stopped there,
 And slept then, tribe by tribe,
 And got up again the same way,
 So that always they saw the star,
 The sign of the sun. 5640
 It was the sign of dawn in their hearts
 When they came there from the sunrise.
 They all looked alike

Chi 'aqabal puch x ki bano.*
 X e pe chi q'ut
 X e boqotah chi 'ula chila.
 X ki kanah chik
 R elebal q'ih. 5610
 "Ma vi 'are q ochoch va.
 Xa h o chi q il na k oh tiqe vi,"*
 X ch'a q'u ri Tohil.
 Qitzih chi ch'avik
 Chi k ech Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam:
 "K ix qamovan na kan ok,
 Ch i t'aha na q'ut 5620
 U hutik i xikin,
 Ch i ziza 'i ch'uk.*
 K ix qahib ok.
 Are 'i qamovabal ch u vach kabavil."
 "Utz ba la," x e ch'a q'ut.
 Ta x ki hut ki xikin.
 X oq' q'ut ch u pan ki bix ki petik Tulan;*
 X oq' ki k'ux ta x e petik,
 Ta x k okotah kan ok Tulan.
 "Akarok, ma vi varal x chi q il vi 'u zaqirik, 5630
 Ta chalax ok ri q'ih,
 Zaqiray u vach ulev,"*
 X e ch'a q'ut,
 Ta x pe q'ut.
 Xa q'u x u kanahibeh ri pa be;
 Xax q'o vi vinaq chi kanah chiri.
 K e var vi huhun chi 'amaq',
 K e yakatah vi 'ulok,
 Amaq'el q'ut chi k il ri ch'umil,
 R etal q'ih.* 5640
 Are r etal u zaqirik chi ki k'ux,
 Ta x e petik chila r elebal q'ih.
 Ki hunam vach *

5606. Contrast note to line 5514. Perhaps the heart sacrifice, as opposed to offerings of blood, was nocturnal.

5612. The verb has usually been read *tikih* 'plant' but it is *tiqeh* 'prosper'.

5622. BB has *tziza* for *ziza*.

5627. FX notes (p. 103): "They sing this up to the present day, saying:

Chila
Pa relebal q'ih
X oh penz."

Assuming that the last word should be *petik*, this gives:

From there
 In the east
 We have come.

See note to line 6058.

5632. The MS has *zacquirizai*.

5640. The suggestion that the "tribes" (?lineages) rotated the watch on the heavens has a material bearing on the possibly rotating priesthoods of the Maya.

5643-6. AR has 'and with the same hope they departed from there, from that great distance, according to what they say in their songs today.' This misreads almost every word in the four lines.

When they passed by
There at Honor
And Worship, as it is called today.

LV

And then they went to the top of a mountain.
They gathered themselves together there,
All the Quiche peoples
And Tribes,
And there they all took counsel
As they deliberated together.
The mountain is today called Warning,
The name of the mountain
Where they gathered,
And there they named themselves.
"I am here:
I am a Quiche man;
And you there:
You are Branches;
That is what your name will be,"
The Branches were told.
And next the Seers were addressed.
"You are Seers;
That is what your name will be.
The Three Quiches must not be lost;
Our words are just alike,"
They said then,
As they set their names.

LVI

Then next too there were named
The Fire Trees:
Fire Trees their name became.
And next the Rabinals,
And that is what their name became.
It is not lost today.
And then next the Bird House People, so named
today.
And these were their names
Which they told each other
There then,
Where they conferred
While they just waited for the dawn,
Watching to see the coming thither of the star
That was first
Before the sun,
When it turned white,

5645-6. The MS reads *nim xol*, but cf. lines 1770 ff., 1917-8, 5157-8. I read *xob*, which strengthens the poetry.

5665. BB and SJ omit the first *ri*.

X e 'iq'ov ula
Chila Nim,*
Xol, ka biixik vakamik.

LV

Ta x e 'ul puch chiri ch u vi hun huyub,
Chiri x ki kuch vi k ib
K onohel K'iche vinaq
R uq amaq'.
Chiri q'u x e popon vi k onohel;
Ta x ki pixabah k ib.
U biinam huyub vakamik chi Pixab,
U bi huyub
X e kuchu vi k ib;
Chiri q'ut x ki kobizah vi k ib.
"In va:
In K'iche vinaq;
At q'u ri:
At Tamub;
Are 'a bi ch uxik,"
X uch'ax ri Tamub.
X ch'a chi q'ut Ilokab:
"At Ilokab;
Are ri 'a bi ri ch uxik.*
Ma vi zachel oxib chi K'iche;
Xa hunam qa tzih,"
X e ch'a q'ut.
Ta x koh ki bi;

LVI

Ta x biinah chi q'u
Ri Q'aq' Chekeleb:
Q'aq' Chekeleb u bi x uxik,
R uq chik Rabinaleb.
Are chi q'ut u bi x uxik,
Ma vi zachinak vakamik.
Are chi q'u ri 'Ah Tz'ikina Haa, 'u bi vakamik.
Are q'u ki bi
Ri x ki biih chi k ibil k ib
Chiri na,
X e popon vi
Xa chi k oyobeh na u zaqirik,
Chi k ila vachih r elik ula ch'umil.
Are nabe,
Ch u vach q'ih
Ta chavax ok,*

5685. BB and SJ have *chalax*. The following line appears to have been omitted, perhaps *ta zaqir ok*.

The Fourth Creation

(When it dawned.)
 "We have come here,
 But we have broken apart,"
 They said
 To each other. 5690
 What greatly oppressed their hearts then
 Was the great pain they passed through there.
 There was no corn dough;
 There was no food.
 They just sniffed the bottoms of their staffs
 As though they sensed something to eat.
 But they didn't eat
 As they came.
 And their passage there at the sea
 Is not clear. 5700
 They passed there as though there were no sea.
 They passed there only over many rocks.
 The rocks were piled up there in the sand,
 And then they were able to walk across.
 There were rows and rows of rocks.
 Ripped Sands it was called.
 So that they could pass over in the sea there.
 The water divided itself and they passed over
 there.
 And what deeply oppressed their hearts
 When they took counsel with each other 5710
 Was that they had no food:
 One drink in their gourds,
 Just one corn drink,
 Which they took
 To the top of the mountain
 At Warning, by name.
 But they had also brought

(Ta zaqir ok.)
 "Chila x oh pe vi;
 Xa x oh paxin q ib,"
 X e ch'a
 Chi k ibil k ib.* 5690
 Are chi q'atat vi ki k'ux *
 Ri nima q'axiq'ol x e 'iq'ov vi ulok.
 Ma ha bi va;
 Ma ha bi 'echa.
 Xa 'u xe ki chamiy chi ki ziqo,
 Kehe ri k e vaik chi ki nao.
 X ma k e va vi
 Ta x e petik.
 Ma q'u q'alah
 Ki 'iq'ovik ulok pa palo. 5700
 Kehe ri ma ha bi palo x e 'iq'ov vi ulok;
 Xa ch u vi tak abah x e 'iq'ov vi ulok.
 K'olehe 'ula ri 'abah pa zanayeb.*
 Ta x ki binatizah q'ut.
 Cholochik abah,
 Boqotahinaq Zanayeb u bi,*
 R umal ri x e 'iq'ov vi 'ulok ch u pam palo;
 U hachon r ib ha, x e 'iq'ov vi 'ulok.*
 Are q'ut chi q'atat vi ki k'ux,*
 Ta x e pixaban k ib 5710
 Chi ma ha bi ki va:
 Hu 'uq chi ki qumeh *
 Ri xa hun a 'ixim,
 Chiri q'ut eqal vi
 Ch u vi huyub
 Chi Pixab u bi.
 Xa vi q'u k u qam *

5690-1. Omitted by FX.

5691. BB has *q'atat*.

5703. BB and SJ have *pu* for *pa*.

5706. RK has 'sand under sea water'.

5708. The Lineage of the Lords of Totonacapan says:

When they reached the edge of the sea,
 Jaguar Quiche touched it with his staff
 And immediately a way opened
 Which closed again afterwards,
 Because the great God
 So wished it for him,
 Since they were the sons of Abraham
 And Jacob.

(lines 81-8)

The Quiche History says:

And there came a shadow over the sky
 And the earth.
 There separated
 And divided itself the sea,
 And so then they left

And reached the middle of the sea.
 Then they glorified the Line of Stones
 And Ripped Sands, they said.
 But actually they worshipped the lake
 And sea.

"Do not unleash upon us,
 Do not drop upon us a war," they said.
 And then they left,
 And when they had had to arise there in the
 middle of the sea,
 Then they crossed over;
 Then they arrived.

(lines 113-28)

5709. BB has *q'atat*.

5712-13. BB has *hum* for *hun*. There may be a verb *qumeh* but it is unknown to me. I read *qumil* 'gourd'. A 'ixim is 'corn water' or *atole*, the green-corn gruel that is a mainstay of the Indian diet throughout Middle America. (Cf. Tozzer, 1941, pp. 140-1.)

5717. BB has *ka* for *q'u*.

Storm,
 Lord Jaguar
 And Fire Peak.
 So Jaguar Quiche fasted greatly
 Together with his wife.
 Red Sea House
 Was his wife's name.
 And Jaguar Night did likewise
 Together with his wife,
 Beauty House
 By name.
 And Nought too made a great fast
 With his wife,
 Hummingbird House
 By name;
 And Wind Jaguar.
 His wife's name was Parrot House.
 And they were faster then in the darkness,
 In the night time.
 Great was their sorrow while they were there on the
 mountain
 Called Warning today.
 And there their god spoke again.

LVII

Then spoke Storm,
 Together with Lord Jaguar
 And Fire Peak,
 To Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar:
 "Anyway let's go;
 Anyway let's rise up.
 It is not here that we should be;
 You should hide us away.
 Dawn is already appearing.
 Wouldn't it be a pity for you
 If we are made to be taken prisoner by the warriors?
 Make us a place where we can be for you,
 Oh sacrificers,
 And worshippers.
 So then, each one apart,
 Give us one then,"
 They said then
 When they spoke.
 "Very well, let us just break up

5722. BB has *ixohil* for the second *ixoxil*.5727. BB has *chomila* for *Chomi Haa*.

Ri Tohil,
 Avilix,
 5720 Haka Vitz. 5720
 Nima mevahik ka ki ban ri Balam Kitze
 R uq r ixoxil.*
 Kaha Palu Na
 U bi r ixoxil;
 Xa vi kehe k u bano Balam Aqab
 R uq r ixoxil,
 Chomi Haa *
 U bi.
 R uq chik Mahuq'utah nima mevahik q'o vi
 5730 R uq r ixoxil, 5730
 Tz'ununi Haa
 U bi;
 R uq Iq'i Balam.
 Kaqix Haa 'u bi r ixoxil.*
 Are q'ut e 'ah meva ri chi q'equmal,
 Chi aqabal.
 Nim ki biz ta x e q'oheyik ch u vi huyub.
 Chi Pixab u bi vakamik.
 X ch'a chi q'ut ki kabavil chiri.

LVII

5740 Ta x ch'a q'ut r uq Tohil, 5740
 Avilix,
 Haka Vitz
 Chi k ech ri Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.
 "Xa ta k oh beek;
 Xa ta pu k oh yakatahik.
 Ma ta varal k oh q'ohe vi;
 5750 Chi 'eval tah k oh i ya vi. 5750
 Mi x yopih u zaqirik.
 Ma pa toq'ob i vach *
 Ve k oh kanabixik r umal ah labal?
 Ch i tzak va 'oh q'o vi 'iv umal,
 Ix ah q'ixib,
 Ah k'ahib.
 Huhun ta q'ut
 K oh i ya vi,"
 X e ch'a q'ut
 5760 Ta x e ch'avik. 5760
 "Utz ba la, xa k oh boqotahik,

5734. This should probably read *Kaqixa Haa*.5752. BX have *pu* for *pa*.

The Fourth Creation

And search through the forest," they all said then.

And then they took them

And each of their gods was carried away.

And then Lord Jaguar went into the canyon.

It was named Hidden Canyon.

It was called by them "in the great canyon in the forest."

At Lord Jaguar is its name today.

There he stayed then;

There he was left behind in the canyon by 5770

Jaguar Night.

In order of his stopping

He was the first one.

And next Fire Peak was left above a great red river.

Fire Peak is the name of the mountain today.

And they founded a town

Which is still there.

The god called Fire Peak was there,

Only Nought stayed with his god,

And he was the second god

Who was hidden by them. 5780

It was not in the forest that Fire Peak was;

But Fire Peak was hidden on the white mountain.

And then came Jaguar Quiche in turn;

He came there to the great forest.

Storm came to be hidden there by Jaguar Quiche.

The name of the mountain is today called Storm.

Then they styled the secret canyon

Storm Medicine.

Many serpents,

And many jaguars, 5790

Rattlers

And yellowmouths

Were there in the forest,

And he was hidden

By the worshippers,

Qa tzukuh tak ri k'icheelah," x e ch'a q'ut k onohel.

Kate puch x ki qam,

Chi r eq'axik u kabavil huhun chi k ech.

Ta x ok q'ut Avilix pa zivan,

U biinam Evabal Zivan,

Ch uch'ax k umal "pa nima zivan chi k'icheelah."

Pa 'Avilix u bi vakamik.*

Chiri x kanah vi;

X k u kanah ok pa zivan r umal Balam Aqab. 5770

Cholom u kanahik.

U nabe ri.*

X kanah chi q'ut Haka Vitz ch u vi hun nima kaq haa.*

Haka Vitz u bi huyub vakamik.

X ki tinamit q'u

Ri x uxik chiri q'ut.*

X q'ohe vi kabavil Haka Vitz u bi.

Xa vi x kanah ri Mahuq'utah r uq u kabavil,

U kaab q'ut kabavil

Ri x evax k umal. 5780

Ma na pa k'icheelah x q'ohe vi Haka Vitz;

Xa zaqi huyub x evax vi Haka Vitz.

Ta x pe chi q'ut Balam Kitze.

X ul chiri pa nima k'icheelah.

X ul evax o vi Tohil r umal Balam Kitze.

Pa Tohil ch uch'ax vakamik u bi huyub.*

Ta x ki kobizah ri 'evabal zivan

Kunabal Tohil.

Tzatz chi kumat;

Tzatz puch chi balam, 5790

Zochoh,

Q'an Ti *

Chiri pa k'icheelah x e q'ohe vi,

X evax vi

K umal ah q'ixib,

River.

5776. The Lineage of the Lords of Totonicapan says:

They finally reached a mountain

Which they called Fire Peak Chipal.

That was where they settled.

(lines 106-8)

5786. BB places Mt. Tohil 6 miles east of Santa Cruz Quiche. He adds (pp. 237-9) that it is grouped with Mt. Avilix and Mt. Mamah under the name *Zaqiribal Tohil* 'the dawn of the Storm gods'; see line 5897. (The MS has *ch'uch'ox* here.)

5792. SJ translates *canti* 'otter', though he has previously read it 'viper'.

5768. The MS has *pavlix*. BB identifies Avilix as a mountain about 10 miles east of San Andres Sajcabaja.

5772 ff. The order of precedence in this passage is both explicit and peculiar. It seems to suggest that the Kavek lineage (and Jaguar Quiche) were actually third, rather than first, in rank. Perhaps they were, at one time, and this discrepancy remains to attest it. The order cannot be accidental, in any case; it was too important to the Maya.

5773. Several translators read this as *q'aq' haa* 'fire house' or *kaq haa* 'red house', interpreting it as 'pyramid' in either case. BB, however, locates Mt. Haka Vitz about 10 miles north of Rabinal, to the east of the Lacandon

The sacrificers.
 And they stayed the same: Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar.
 Together they waited for the dawn
 There on the mountain named Fire Peak.
 And so they came between
 The places of the gods
 Of the Branches
 And Seers.
 Branches Town was the name
 Of the place where
 The god of the Branches was
 And where they dawned.
 Squash Net Town was the name
 Of the place where the Seers dawned,
 And there was the god of the Seers
 Who just went between the mountains.
 And there then
 Were all the Rabinals,
 The Fire Trees,
 The Bird House People,
 All the small tribes
 And big tribes
 Poured in together
 And dawned together.
 They waited together
 For the coming up
 Of the Great Star
 Called the Sun Passer.
 "It will come up first,
 Before the sun,
 Then it will dawn,"
 They said.
 And together
 They were then,
 Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar.
 They got no sleep
 Nor pause.
 Greatly their hearts cried
 And their bellies
 For it to dawn,
 And to clear up.

5818. BX have *Tz'ikini*.5830. FX omits *x e ch'a*.

Ah k'ahib.
 Xa q'u hun x e q'ohe vi Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.
 Xa hun x k oyobeh vi u zaqirik
 Chiri ch u vi huyub Haka Vitz u bi.
 Xa vi q'u k ok u xol
 Ri x q'ohe vi kabavil
 Tamub
 R uq Ilokab.
 Amaq' Tan u bi
 Ri x q'ohe vi
 Ri 'u kabavil Tamub.
 Chiri x zaqir vi.
 Amaq' Uk'in K'at u bi
 Ri x zaqirik vi ri 'Ilokab.
 Chiri x q'ohe vi 'u kabavil Ilokab
 Xa k ok u xol huyub.
 Xa vi chiri
 R onohel Rabinaleb,
 Q'aq' Chekeleb,
 Ah Tz'ikina Haa,*
 R onohel ch'uti 'amaq',
 Nima 'amaq',
 Xa hun x tak'atob vi,
 Xa pu hun zaqirik vi,
 Xa hun x k oyobeh vi
 R elik ulok
 Nima Ch'umil,
 Iq'o Q'ih u bi.
 "Nabe ch el ulok
 Ch u vach q'ih
 Ta zaqir ok,"
 X e ch'a.*
 Xa q'u hun
 X e q'ohe vi
 Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.
 Ma ha bi ki varam,
 Ki yakalem.
 Nim r oq'eh ki k'ux,
 Ki pam *
 Chi r e 'u zaqirik,
 U pakatahik puch.

5840. Omitted by FX.

The Fourth Creation

But there their faces were ashamed
 And they came
 To great sorrow,
 Great oppression.
 They were overwhelmed by affliction
 From just being there.
 "It is not pleasant that we came.
 Alas!
 When shall we see the birth of the sun?
 What shall we do?
 Our faces were all alike in our mountains.
 We have just exiled ourselves,"
 They said,
 When they spoke to each other.
 About sorrow,
 About oppression,
 And about weeping
 And crying they spoke then.
 But their hearts were not consoled about the dawn,
 And those who were completely consoled were the
 gods
 In the canyons,
 In the forests.
 Just in the cocksfoot,
 Just in the moss they were;
 Not on monuments
 Were they yet given.
 Formerly they spoke:
 Storm,
 Lord Jaguar
 And Fire Peak.
 Great was their sun
 And great their breath,
 Their spirit
 Over all the tribal gods.
 Many were their powers,
 And many their ways.
 Their office was to chill;
 To frighten was their essence
 In the hearts of the Tribes.
 Their memory was consoled
 By Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar,

5861. BB and SJ have *kuubar*.

5865. BX have *äc'* throughout.

5869. That is, they spoke in person rather than magically. Cf. lines 5614 ff. and 6169 ff. It is likely that the

Xa vi chila x q'ixib vi 'u vach;
 X e pe vi
 Nima biz,
 Nima mokem.
 E chiqarinaq r umal u q'axiq'ol
 Xa 'e q'o vi 'ulok.
 "Ma vi quz mi x oh pe vi.
 Akarok!
 Oh ta x k oh ilovik r alaxik q'ih!
 Hu la cha x qa bano?
 Hunam qa vach chi qa huyubal.
 Xa x q oq'otah q ib,"
 K e ch'a,
 Ta k'i k e ch'avik chi k ibil k ib.
 Ch u vi biz,
 Ch u vi mokem.
 Ch u vi puch oq'eh,
 Zik', x e ch'av vi.
 Ma ha q'ut chi kuubax ok ki k'ux chi r e 'u zaqirik; *
 Are q'ut e kuubukuxinaq vi ri kabavil
 Pa tak zivan,
 Pa tak k'icheelah.
 Xa pa 'ek,*
 Xa pa 'atz'iyag e q'o vi.
 Ma na pa tz'alam tah
 X e ya vi.
 K e ch'av nabek *
 Ri Tohil,
 Avilix,
 Haka Vitz.
 Nim ki q'ih,
 Nim puch k ab,
 K uxilab
 Ch u vi r onohel kabavil amaq'.
 Tzatz ki naval;
 Tzatz puch ki binibal,
 Ki chakabal chi tevinik
 Chi xibinik ki q'oheyik
 Chi k'ux amaq'.
 Kuubulik ki k'uxilal
 K umal ri Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.

Mayan idols often spoke "magically". Talking crosses were a recurrent phenomenon in Yucatan until the late 19th century (see Reed, 1964).

Who did not trust
 The bitterness in their hearts
 Towards the gods they had brought.
 And they brought them
 And came from Tula,
 Zuyua,
 There
 At the sunrise,
 And so there they were
 In the forest.
 That was the place of Dawning,
 At Storm,
 At Lord Jaguar,
 At Fire Peak, as they are called today.
 And there they were whitened then,
 They brightened then
 Our grandfathers,
 Our fathers.
 Here we shall recount the dawning
 And the appearance of the sun,
 Moon,
 And stars.

LVIII

And so this was the dawning,
 And the appearance of the sun,
 Moon,
 And stars.

LIX

And greatly they rejoiced, Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar
 When the Sun Passer was seen.
 It came up first,
 Its face twinkling
 When it came up first, before the sun.
 And so then they untied their incense there
 That had come from the sunrise.
 So it was a victory in their hearts
 When they untied it.
 The three divisions had their appreciation
 In their hearts.
 North Incense

5897. See note to line 5786.

5901. BB and SJ read *ahavax* for *chavax*.

5903. BB has *ma* for *mam*.

5924. The MS has *o* for *ok*.

5927-8. The first two kinds of incense are given

Ma na chilik,
 K'ayal ta ki k'ux
 Chi r e ri kabavil k u qam,
 5890 K e qam puch
 X e pe chila Tulan,
 Zuyua,
 Chila,
 R elebal q'ih.
 Xa vi q'u chiri x e q'ohe vi
 Pa k'icheelah.
 Are Zaquiribal *
 Pa Tohil,
 Pa 'Avilix,
 5900 Pa Haka Vitz, k uch'axik vakamik.
 Are q'ut x e chavax vi,*
 X e zaqir vi
 Qa mam,*
 Qa qahav.
 Va chi qa biih chik u zaqirik,
 U vachinik puch q'ih,
 Ik',
 Ch'umil.

LVIII

Vae q'ute 'u zaqirik,
 5910 U vachinik puch q'ih,
 Ik',
 Ch'umil.

LIX

Nim q'ut x e kikitik Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam
 Ta x r il ri 'Iq'o Q'ih.
 Nabe x el ulok,
 Chi tilitotik u vach
 5920 Ta x el ulok nabe q'ut ch u vach q'ih.
 Kate q'ut ta x ki kir ki pom chila,
 Petenak vi r elebal q'ih.
 Kate 'u ch'ak chi ki k'ux
 Ta x ki kir ok.*
 Ox ichal ki qamovabal
 Chi ki k'ux.
 Mixtam Pom *

garbled Nahuatl names. The first may readily be read as *mictlan* 'cloud place', as BB does, but is more likely *mictlan* 'north, place of death'. The second should correspond to Nahuatl *cahuiztlan*, probably *huitztlan* 'south' with an unidentified prefix. AR identifies Mictan Ahav

Was the name of the incense Jaguar Quiche brought.		U bi pom r u qam Balam Kitze.	
South Incense		Cahuiztan Pom	
Was the name of the incense Jaguar Night brought.	5930	U bi pom r u qam Balam Aqab.	5930
Divine Incense		Kabavil Pom	
Was called in turn what Nought brought.		Ch uch'axik chik r u qam Mahuq'utah.	
There were three of them		E 'oxib	
Who had their incense.		Q'o ki pom.	
And that was what they burned		Are q'ut x ki k'ato.	
When they performed their dance		Ta x e zaq bizanik apanok *	
There		Chila	
At the sunrise.		R elebal q'ih.	
They wept with pleasure		Quz k e 'oq'ik	
As they performed their dance.	5940	Ta x e zaq bizanik.	5940
They burned their incense,		X ki k'at ki pom,	
The most precious incense.		Loqolah pom.	
And so then they cried that they couldn't see		Kate q'ut x k oq'eh ri ma vi x k ilo;	
And they couldn't watch the birth of the sun.		Ma pu x ki vachih r alaxik q'ih.	
And so when the sun came up		Kate puch ta x el ulok q'ih *	
There was rejoicing		X kikitik	
By the little animals,		Ch'uti chikop,	
The big animals.		Nima chikop.	
They finally came up from the river bed		X k'iz yakatah ulok pa be ya,	
In the canyon;	5950	Pa zivan.	5950
They were staying		X e q'oheyik	
On the mountain tops.		Tzam tak huyub.	
Their faces all blushed alike there		Xa hun x q'ixe vi ki vach chila,	
When the sun rose,		X el vi 'ulok q'ih.	
While the panther screamed		Kate ta x e 'oq'ik koh,*	
And the jaguar.		Balam.	
And the first to cry was the bird		Nabe q'ut x oq' ri tz'ikin	
Who is called Parakeet.		K'eletzu 'u bi.	
Truly all the animals rejoiced.		Qitzih chi x kikit r onohel chikop.	
They spread their wings:	5960	X ki rip ki xik',	5960
Eagle,		Kot,*	
White buzzard,		Zaq k'uch,*	
The little birds,		Ch'uti tz'ikin,	
The big birds.		Nima tz'ikin.	
And the sacrificers had all prostrated themselves		E q'u xukuxuinak ri 'ah q'ixib,	
And the worshippers.		Ah k'ahib.	
Greatly they rejoiced together with the sacrificers,		Nim k e kikitik r uq r ah q'ixib,	

and Kaveztan Ahav as minor Cakchiquel deities. RK has *maxtan* for *mixtan*.

5936. The MS has *zabizani*. BX read *zachizani* in this and line 5940.

5945. The MS has *ulo* for *ulok*.

5955. BX omit *ta*.

5961. Tozzer (1941, p. 202) identifies *coot* in Yucatec as a "red eagle." Central America has a crested

hawk eagle (*Spizaetus* spp.) and the Brazilian eagle (*Hypomorphnus urubitinca*). The bald eagle (*Haliaeetus leucocephalus*) ranges at least into northern and the golden eagle (*Aquila chrysaetos canadensis*) into central Mexico.

5962. AR identifies this as the *rey zope* 'king buzzard' (*Gypargus papa*), distinguished by its mixture of black and white feathers.

- The worshippers
Of the Branches,
The Seers,
And the Rabinals,
The Fire Trees,
The Bird House People,
And the Sweatbath House,
Speaker House,
Chest House,
The Ring House People
And the Mexican Majesties,
However many tribes there are today;
There were innumerable peoples.
All together they dawned,
All the tribes,
And so the face of the earth was dried out by the sun.
The sun was just like a man when it showed
itself.
His face was hot
And that dried it out.
What was on the face of the earth was soft until the
sun came out,
And watery was the face of the earth until the sun
came out.
Only the sun was completely dressed up,
Like a man.
But the heat was unbearable,
So he only showed himself when he was born,
And it is only his reflection which has remained.
It is not true that it is Sun himself that one sees,
It says
In their words.
And so then suddenly he petrified
Storm,
Lord Jaguar,
Fire Peak,
And his deity
Children:
Panther,
Jaguar,
Rattler
And Yellowmouth.
But White Demon tricked him
- R ah k'ahib
Tamub,
Ilokab,
R uq Rabinaleb,
Q'aq' Chekeleb,
Ah Tz'ikina Haa,
R uq Tuhul Haa,
Uch'aba Haa,
Qiba Haa,
Ah Batena,
R uq Yaqui Tepev.
Ha rub pa chi 'amaq' q'o vakamik.
Ma vi 'ahilan chi vinaq.*
Xa hun x zaqir vi
R onohel amaq'.
Kate puch x chaqihik u vach ulev r umal ri q'ih.*
Kehe ri hun chi vinaq ri q'ih ta x u k'ut r ib.
K'atan u vach.
Are x chaqih vi.
Ri 'u vach ulev ma ha ch el ula q'ih chak'alik; *
Yitz'il puch u vach ulev ma ha ch ela 'ula q'ih.
Xa q'u x kaoh aqanok ri q'ih,*
Kehe ri hun chi vinaq.
Ma q'u x ch'ihitahik u k'atanal.
Xa q'ut u k'utubal r ib ta x alaxik,*
Xa chi q'ut u lemo ri x kanahik.
Ma vi qitzih are chi q'ih ri ka vachinik,
X ch'a
Ch u pam ki tzih.*
Kate puch hu zuq x abahir *
Ri Tohil,
Avilix,
Haka Vitz,
R uq u kabavil
Al:
Koh,
Balam,
Zochoh,*
Q'an Ti.
Zaqi Q'oxol xa x u chap chik *

5980. BX have *ha'an* for *'ahilan*.5983. BX have *chaqihir* for *chaqihik*.5987. BX and SJ omit *ri*.5989. BB has *kach*; the verb is probably *kauh* 'adorn'.5992-3. The MS has *cu* for *q'ut* in both lines.5996. The MS has *pan* for *pam*.5997. The MS has *zu* for *zuq*.6005. BX have *zachoh*. RK translates 'echidna'.6007. *Zaqi Q'axol* is said to be an old man (FX) or terrifying nocturnal fire spirit (BB). He appears in colonial literature as the embodiment of paganism in the Dance of the Conquest of Mexico which bears his name. In this dance he is the one Indian who refuses to surren-

The Fourth Creation

By hiding himself in a tree.
When Sun appeared,
And Moon,
And Stars,
Everything everywhere became stone
So that we wouldn't come to be worn out today
By the biting animals:
Panther,
Jaguar,
Rattler
And Yellowmouth.
The White Demon
Wasn't there.
He probably rules today.
He wasn't petrified with the first animals
By the Sun
When he came up.
There was great rejoicing then
In the hearts
Of Jaguar Quiche,
Jaguar Night,
Nought
And Wind Jaguar.

6010

6020

6030

U q'u r ib pa chee.
Ta x vachin q'ih
Ik',
Ch'umil,
Hu mah abah x uxik r onohel.
Ma ta 'oh yakamarinak lo vakamik
R umal ri tiyonel chikop:
Koh,
Balam,
Zochoh,
Q'an Ti.
Zaqi Q'oxol
Ma ta ha bi.
Ka q'ih lo vakamik.
Ma ta x abahir r uq u nabe chikop
R umal q'ih
Ta x el ulok.
Nima kikotem
X q'ohe vi ki k'ux
Balam Kitze,
Balam Aqab,
Mahuq'utah,
Iq'i Balam.

6010

6020

6030

der and be converted. His character is indicated by this speech, in which he agrees to play hero (and sexual aggressor) during the war against the Spaniards:

Thou my wife,
Thou seat of my soul,
Thou my liver,
Thou my guts,
Thou my marrow,
Thou my bowels,
Only for you then
Do I transform myself
And just my strength
And just my manhood
The way I do.
And only for you
Will I undress them,
Will I denude the wives of the people.
I am not really Zaqi Q'axol.
Only in the war.
Then indeed I am called the Boy,
The Zaqi Q'axol.
But am I not the Boy?
Then I am a human boy,
Because you see
What I look like, don't you?

(MS, lines 1399-1420)

The name is probably from *q'axoh* 'pain'. He is identified by Bunzel (1952, p. 424) with Tzitzimitl, an Aztec demon.

The next 17 lines constitute one of the most formidable tangles in the entire text. To begin with, all previous translations include *zaqi q'oxol* among the preceding animals (VR even translate it 'white buzzard'). This

is poetically impossible. Second, the verb following has been universally read *chapoh* 'seize' rather than *chapah* 'tempt, betray', and the fact that it is transitive with an explicit object *u* 'him' has been ignored. Third, the text is probably wrong: the MS has *chiuca rib* for my *chik u q'u r ib* (BX read *ko* where I have *q'u*). All previous translations follow FX on these two lines: 'and the demon just grabbed the trees', though a few work in the reflexive *r ib* in some fashion, and most read *u q'ab* 'arm, branch' for my *u q'u* 'his hiding'.

In line 6013 the verb is problematic. FX reads it as *yakah* 'stand'. BB gives 'be alive' on some basis and most subsequent translations follow his. GR gives 'be comforted', and SJ 'be well off', which are both mysterious to me, and WC reads it as *yaq'oh* 'persecute'. I believe the root to be *akam* (for which *yakam* is an attested variant) 'worn out, old', which is a noun. This accounts for the otherwise mysterious desubstantive inflection *-ar*.

In line 6019 ff. *zaqi q'oxol* must parallel poetically *ma ta ha bi*, literally 'then there was none'. *Ka q'ih* is omitted by FX and is read *qa q'ih* by everyone else, with various results: 'our glory' (BB, GR, VR, AR), 'our prestige' (BX), 'our fame' (WC), 'our day' (NP), 'enjoy the light of day' (SJ, RK). On poetic grounds it must be scanned as a verb, and the only available subject is *zaqi q'oxol*. The verb *q'ihik* is normally 'divine' but I think this usage is more archaic, 'to have one's day, one's sun'. Finally, there is another textual problem. The MS has *xabahiric*. I read *x abahir r uq* because it makes more sense (and note *abahir* in line 5997). BB and some others read *ta x el ulok* as part of the next sentence.

They rejoiced greatly
 When it dawned.
 There were not very many people who existed;
 There were only a few when they were there
 On top of the mountain
 Fire Peak.
 There they became light,
 And there they burned offerings.
 They held a dance of celebration there
 That they had come from the sunrise. 6040
 These were their mountains,
 Their valleys,
 And there came Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar by name.
 And there then they grew on the top of the
 mountain,
 And it became their city.
 And there they were
 When the sun appeared, 6050
 And the moon,
 And stars.
 It dawned;
 It rose
 On the face of the earth
 And everything under heaven.
 And there they began their song
 Called "It Is Hidden."
 They sang
 Only the lament 6060
 Of their hearts,
 Their bellies.
 They said
 In their song:
 "Alas! We were lost at Tula!
 We have broken ourselves up.
 We have left behind again our older brothers,

Nim k e kikotik
 Ta x zaqirik.
 Ma na 'e ta k'ya vinqa chi ki q'oheyik;
 Xa 'e ch'utin ta x e q'ohe chiri
 Ch u vi huyub
 Haka Vitz.
 Chiri x e zaqir vi,
 Chiri puch x e k'aton vi.
 X e zaqi bizan apan ok
 Chila chi r elebal q'ih x e pe vi. 6040
 Are ki huyubal,
 Ki tak'ahal.
 Chila x e pe vi Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam ki bi.
 Chiri q'ute x e k'iyar vi ch u vi huyub,

 Are q'ut ki tinamit x uxik.
 Chiri q'u q'o vi
 Ta k'i x vachin q'ih, 6050
 Ik',
 Ch'umil.
 X zaqirik,
 X pakatahik
 U vach ulev,
 R onohel xe kah.
 Chiri q'ut x tikar vi ki bix
 "Ka Muqu" u bi.*
 X ki bixah, 6060
 Xa r oq'eh
 Ki k'ux,
 Ki pam.*
 X ki biih
 Ch u pam ki bix:
 "Akarok! X oh zachik chi Tulan!
 X oh paxin vi q ib.
 X e qa kanah chik q atz,

6058. See line 7107 and compare also line 5627 ff. BB reads *qa muqu* 'we see'; VR 'our burial'; AR 'our dove (*mukuy*)'; WC 'dead god (*kam ku* in Yucatec)'. The inflection is verbal, making *ka muqu* the most obvious reading. BB remarks on the similarity of a traditional esoteric Nahuatl song of which he quotes Fabregat as saying (p. lxxxii, note 1): "They claim to have learned this tradition from a chant which begins *Tulan yan hululaez*, a song which they used to sing while they danced." *Tollan yanhuiloaliztli* might be read 'the first departure from Tula'. WC quotes a similar Toltec song taken from an unidentified codex by Jiménez Moreno beginning *Tollan, oya, huapacalli*:

In Tula, oh, stands the wooden temple;
 There still stand the serpent columns.
 Far away Nacxit dragged our lord;
 Already they drag the lamented lords away.
 Alas, they were dragged to destruction,
 In the east, alas!

(Also printed in Brinton's *Ancient Nahuatl Poetry*.) WC attempts without success to scan this portion of the Quiche text in syllabic verse, and even gives a rhymed translation!

6062. Omitted by FX. BX translate 'souls' and SJ and RK 'innermost'.

The Fourth Creation

Our younger brothers. Where did they see the sun then? Where might they have been when it dawned?"		Qa ch'ak'. A vi mi x k il vi q'ih? * A vi 'on 'e q'o vi ta mi x zaqirik?"	
They said then to the sacrificers, The worshippers of the Mexican people. "But really Storm was the name Of the god of the Mexican people. Rattlesnake, Quetzal Serpent was his name. We split up there at his Tula, At Zuyua. They were our fellow travellers from there, And our faces were complete when we came,"	6070	X e ch'a chi r e r ah q'ixib, R ah k'ahib Yaqui vinaq. "Xa vi xere Tohil u bi * U kabavil Yaqui vinaq. Yolcoat,* Quetzalcoat u bi.* X qa hach chila ch u 'Tulan,* Chi Zuyua. Are q ach' elik ulok, Are puch u tz'akat qa vach ta x oh petik," *	6070
They said to each other When they straightaway remembered again Their older brothers, Their younger brothers, The Mexican people Who dawned there In Mexico, As it is called today. And there were also the Fish Guardian people, Who stayed there at the sunrise.	6080	X e ch'a chi k ibil k ib Ta x ki natah chi apanok * K atz, Ki ch'ak', Ri Yaqui vinaq Ri x zaqirik chila Mexico U biinam vakamik. Q'o chi nay puch Chah Kar vinaq,* X ki kanah chila r elebal q'ih.	6080
Majesties, Ballplayers were their names. "We left them behind," they said. Great was the oppression of their hearts There On top of Fire Peak. They just did the same thing for the Branches And Seers Except that they were actually there in the forest Called Branch Town Where the sacrificers dawned, And the worshippers Of the Branches With their god.	6090	Tepev, Oliman ki bi. "X e qa kanah kan ok," x e ch'a. Nim u q'atat ki k'ux Chiri, Ch u vi Haka Vitz. Xa vi kehe ka ki ban ri r ech Tamub, Ilokab. Xa vi xere 'e q'o vi chiri pa k'icheelah, Amaq' T'an u bi,* X zaqir vi r ah q'ixib, R ah k'ahib Tamub, R uq u kabavil.	6090
	6100		6100

6069-70. FX reads 'we' but this is denied by *e* in the second line. He has been generally followed anyway.

6073-6. SJ and subsequent translations include these lines with the following ones in direct discourse. Previous translations make them an aside.

6075. The MS has *yolcuat*. From Nahuatl *yolli* 'rattle' and *coatl* 'serpent' according to BB.

6076. The MS has *quitzalcoat*. This passage makes it clear that Quetzalcoatl, Q'uq' Kumatz, and Tohil were one and the same deity under different names as far as the Quiche were concerned, and that they were embodied

in the rattlesnake and presumably other animals as well. See line 5907 ff.

6077. SJ translates 'when we received him in Tula', but that is not textual. The remaining translations ignore *u*. Tula was traditionally the city of Quetzalcoatl.

6080. BB says 'here was the common cradle of our race', reading *tzakat* as 'kinship' for some reason.

6082. BX have *apono*.

6089. Only VR and BX translate *chah kar*.

6100. The MS has *amac dan*; I read *Tam*. Identified by BB as San Pedro Jocopilas.

But it was really Storm.

The name was the same
For the god of each of the three parts
Of the Quiche people.
And again that was really the name
Of the god
Of the Rabinals.

His name was slightly altered.
1 Storm was the way to say the name
Of the Rabinals' god.
Rabinal just says it that way,
But it was supposed to stay the same
In Quiche,
In their language.

But the language was different from the Fire Trees',

Because the name of their god had been changed 6120

When they came here from Tula,
Zuyua.

For the Bat House,
Beautiful Serpent was the name
Of its god.

And its language is just spoken differently today.
Thus after its god

It took

The name

Of the lineage:

Counsellor Bat

And Counsellor Dancer, they are called.

But their god changed their language

When their god was given out there at Tula.

There the idol changed their language

When they came from Tula in the darkness.

For all the tribes were sown alike,

Each preserving the name

Of its god

According to each division.

And here we shall recount their care,

And their stay

There

On top of the mountain.

All the same they were then,

Xa vi xere Tohil.

Xa hun u bi

U kabavil r ox ch'ob ichal

K'iche vinaq.

Xa vi q'u xere chik u bi

6110 U kabavil

6110

Rabinalab.

X zkakin u hal q'at u bi.

Hun Toh ch uch'axik u bi *

U kabavil Rabinalab.

Xa k u ch'a ri,

Xa chi r ah hunamatah

Chi K'iche

Chi 'u ch'aabal.

Are q'ut hal q'atahinak vi ch'aabal r uq Q'aq'

Chekeleb

R umal halan u bi 'u kabavil

6120

Ta x pe chila Tulan,

Zuyua.

Tzotz'i Haa,

Chimal Qan u bi

U kabavil.

Xa k u ch'a halan u ch'aabal vakamik.

R uq nay puch chi r ih u kabavil

X qamon vi

U bi

6130

U chinamit:

6130

Ah Po Zotz'il,*

Ah po Xa(hil) k e 'uch'axik.

Xa vi 'u kabavil x hal q'atih vi 'u ch'aabal

Ta x ya 'ulok u kabavil ula Tulan.

Chiri 'abax x hal q'atih vi 'u ch'aabal *

Ta x pe Tulan chi q'equmal.

Xa q'u hun x avax vi r onohel amaq',

Kolehe 'u bi

U kabavil

6140

Ch u hu tak ch'obil.

6140

Are q'ut x chi qa bih chik ki 'alubik,*

Ki bayatahik puch

Chiri

Ch u vi huyub.

Xa hun x e q'ohe vi

6113. The divinatory meaning of *r'Toh* in the Chol Poval, Ahilabal Q'ih is:

Sowing days,

Planting days.

Very good days

All five of them.

6131-2. The MS correctly records the Cakchiquel

pronunciation *Ah Po* for *Ah Pop* but mistakenly has *Xa* for *Xahil*, perhaps a wilful burlesque of Cakchiquel apocopation. The Dancer House was the second ranking lineage of the Cakchiquel.

6135-6. BX omit these two lines.

6141. Probably '*alobik* 'care'; all other translations have 'stay', apparently on context alone.

The Fourth Creation

The four sections:

Jaguar Quiche,
Jaguar Night,
Nought
And Wind Jaguar by name.
Their hearts cried
Before Storm,
Lord Jaguar
And Fire Peak,
Who were there in the cocksfoot,
In the moss for them.

LX

And so they burned things beneath him there again
As a mark of respect for Storm.
When they went before Storm
And Lord Jaguar,
They went to see
And they went to worship
And again to give thanks before him
For the dawn.
And they prostrated themselves
At the idols
There
In the forest.
And their magical image
Spoke again
When the sacrificers came
And the worshippers, before Storm.
But what they brought was not big,
And what they burned.
Just resin,
Just scraps
Of incense
And wild anise
They burned
Before their god,
And when Storm spoke
It was just his magic again.

6156. The MS has *patziac*. Both plants are aerophytes: cocksfoot is a bromeliad and the moss is Spanish moss. The gods were thus in the trees.

6157. BX have *q'ut* for *q'ute*.

6161. BX omit *e*.

6164. The MS reads *chire u*.

6165. FX has 'drilled through (*voronik*)'.

6176. BB identifies *rahaq nooh* as a specific incense, possibly the Nahuatl *tecopalquahuil*. This seems to be denied by the poetic scansion.

6178. *Iya* (Nah. *yiauhili*, Sp. *pericón*) is an aromatic herb (*Tagetes lucida*) used for incense and food flavor-

Ki kah ichal:
Balam Kitze,
Balam Aqab,
Mahuq'utah,
Iq'i Balam ki bi.
K oq' ki k'ux
Chi r e ri Tohil,
Avilix,
Haka Vitz.
Are q'o chik pa 'ek,
Pa 'atz'iaq k umal.*

6150

LX

Va q'ute ki k'atonik u xe chi puch *
Kohobal r ech Tohil.
Ta x e be q'ut ch u vach Tohil,
Avilix,
X e be k ila,*
X be pu q'ihila,
X e qamovan chik ch u vach
Ch i r ech u zaqirik.*
E q'u vonovoh chik *
Chi 'abahil
Chiri
Pa k'icheelah.
Xa ki naval vach chik
X ch'avik
Ta x e 'opon ri 'ah q'ixib,
Ah k'ahib ch u vach ri Tohil.
Ma q'u nim ri k u qam
Ki k'atoh puch.
Xa q'ol,
Xa r achaq *
Nooh
R uq iya *
X ki k'at ok *
Ch u vach ki kabavil,
Ta x ch'av q'ut ri Tohil *
Xa 'u naval chik.

6160

6170

6180

ing. BB calls it 'wild anise'. RK identifies it as *T. schiedeana* or *T. filifolia*. The Aztec comment agrees with the Quiche:

The poor offered an incense
Which they call sand incense, in their own
homes,
And the very poor offered a ground up herb
Which they call *yauhili* in their own homes.
(Sahagún, 1938, 1:344)

6179. The MS has *o* for *ok*.

6181. The MS has *chao* for *ch'av*.

Then he gave down their instructions to the
sacrificers

The worshippers.

They said

When they spoke:

"Only here our mountains,

Our valleys will be.

We are still yours.

Already it has become so.

Great is our day,

And great our birth.

For all the people are yours

Who are in all the Tribes.

And we shall just go on being your companions,

Your town.

Only we shall give you advice:

Don't show us before a tribe

When it designates us

For happiness,

For they are many

That exist.

So thus do not try to trap us

But rather give us

Those who are the children of grass,

The children of weeds,

And in fact the young of deer,

The young of birds.

Come then and give us a little of their blood.

Have pity on our face.

And keep the Deerskin with care.

They are the things to hide one's face

And to deceive

Ta x ya 'ulok ki naoh ri 'e 'ah q'ixib,*

E 'ah k'ahib.

X e ch'a

Ta x e ch'avik:

"Xa vi varal qa huyubal,

Qa tak'ahal ch uxik.

Oh iv ech chik.

Mi x uxik.

Nim qa q'ih,

Nim puch q alaxik.*

R umal r onohel vinaq iv ech,

Ri ronohel amaq'.

Xa vi q'u 'oh iv ach'bil chi na,*

I tinamit.

Xa vi chi qa ya 'i naoh:

M oh i k'ut ch u vach ri 'amaq'

Ta k oh k'aqanih *

R umal ri qitzih vi

Chi 'e k'i

Chi ki q'oheyik.

Keche q'u ma vi k oh i ralahobizah vi *

Xere q'ut ch i ya chi q ech

Ri r al k'im,

R al torob,

Xere q'u ri x nam keh,*

X nam tz'ikin.

Ch ul ta 'i ya zkakin u k'el chi q ech.

Toq'ob qa vach.

Chi kanah q'ut r izumal ri keh chi chahil.*

Are 'e ri 'u muq u vach

Chi mich kan ok,

6183-4. BB and SJ have 'e for k in these two lines.

6192. BB and SJ have pu for puch.

6195-6. RK has 'care for your town'.

6199-6200. FX has 'when we get angry at their words and the manner of their mouths', which is copied by everyone except BX, who say 'we are troubled because indeed they are already many'. Both read the verb as *k'ak'anih*, which is intransitive. I think it is from *k'aqah* 'designate'. I read *qitzih* 'make happy' rather than *qitzih* 'truly' or *ki tzih* 'their words'.

6203. FX has 'don't let us be caught in nets', BB 'don't let us fall into any trap', GR 'don't let us be hunted with nets', VR 'don't let us be deceived', AR 'don't let us fall into the net', SJ 'don't let us fall into a pitfall on your account', BX 'don't set a trap for us'. The whole passage is obscure but apparently refers to certain hunting taboos and to the institution of the cult: the god's animals are interdicted and his offerings specified. The Mayan Deer Dance is assimilated to the sacrificial cult with deer becoming the public symbol of the Storm gods.

Jaguar probably remains the esoteric symbol along with certain other animals (see line 6001 ff.), and the passage is probably an oblique description of the Jaguar Deer Dance. See note to line 4395. SJ's translation of the lines following illustrates the obscurities:

Give us only
The children of the wild,
The children of the desert.
Only fawns then,
And young birds.
Come then and give us a little of their blood.
Have pity on us!
Lay back the deer fur too and take care
With what are their eyebrows
To shave them and lay them back.
That will be the *Uqueh's*.

6207. *Ix nam* has been translated 'female' but in the context that is unlikely. It also means the young of animals, as VR were the first to recognize.

6211. Deer because he was to be the lord of the ensuing era? See line 7123.

The Fourth Creation

And that will be the Deerskin
And also that will be our substitute from now on
Before the tribes.

When you are asked,

Where is Storm?

That is when to point out the deerskin to them,

And don't show yourselves either.

6220

And there is something else for you to do,

And your existence will become great:

Defeat those of all the Tribes,

And let them drink

That blood,

That substance before us.

Let them come then

And embrace us.

They are still ours,"

Said Storm then,

6230

Lord Jaguar,

And Fire Peak.

The appearance of youth

They manifested

When they looked,

And when they arrived

To burn things before them.

And then began the hunting

Of the young birds,

The young deer,

6240

Trapped

And hunted

By the sacrificers,

The worshippers.

So that was when they found birds

And young deer.

Then they could go

And anoint

The deer's blood

And birds' on the mouth of the idol

6250

Of Storm

And Lord Jaguar.

And it would be drunk;

The blood would be drunk by the gods.

And at once the stone would speak

When they came,

The sacrificers,

And worshippers,

Are q'u keh ch uxik.*

Are nay puch qa k'ex vach chi q'ut

Ch u vach amaq'.

A pa q'o vi Tohil?

Ta x ix uch'axik,*

Are q'ut ch i k'ut ri q'u keh chi ki vach,*

Ta m i k'ut nay puch iv ib.*

6220

Q'o chi q'ut chi ban chik,

Nim i q'oheyik ch uxik:

Chi ch'ak ri r onohel amaq',

Chi k uqah

U kiq'el,

U komahil chi qa vach.

Ch ul vi,

K oh ki q'aluh.

E q ech chik,"

X ch'a q'u ri Tohil,

6230

Avilix,

Haka Vitz.

Q'aholal vach

Chi ki vachibeh

Ta k e 'ilik,

Ta ch opon puch

K'atoh chi ki vach.

Ta x tikar q'ut u tzukuxik

Ri r al tak tz'ikin,

R al keh,

6240

Q'amob,

Tzukuxik

K umal ri 'ah q'ixib,

Ah k'ahib.

Are q'ut ta chi ki riq ri tz'ikin,

Al keh

Kate q'ut chi be

Ki q'ulu

Ri 'u kiq'el keh,

Tz'ikin p u chi ri 'abah,

6250

Ri Tohil,

Avilix.

X uqa ri q'ut

Uqah kiq' k umal kabavil.

Hu zuq chi ch'av ri 'abah

Ta k e 'oponik,

Ri 'ah q'ixib,

Ah k'ahib,

6214. BX have the deer 'stuffed'. The couplet has been inverted in my translation. BB and SJ have 'u for q'u. There appears to be an intentional pun on q'u 'hide' and q'u 'thus'.

6218. BX omit *ta*. The couplet has been inverted in translation.

6219. BB has *kuch* for *keh*.

6220. BB and SJ omit *ta*; the MS has *pu* for *puch*.

When they came to make offerings
And burn them. 6260
And thus they did,
Before the Deerskin:
They burned resin,
And they burned anise.
Heads of mushrooms were on the deerskins,
Each of them,
And they were taken by them there
To the top of the mountain.
They did not settle down
In houses at that time; 6270
Only through the mountains
They wandered then.
And what they ate was just the children of hornets,
Just the children of wasps
And just the children of beehives,
Which they hunted.
There was no very good food,
Nor very good water.
And then the ways to their houses were not clear.
Their wives were not clear either. 6280
There were many more tribes then,
Each of which settled down.
They gathered together,
Every division in its tribe,
And paraded by on the roads.
They were obvious as they went.
And there were Jaguar Quiche,
Jaguar Night,
Nought 6290
And Wind Jaguar but they were not
obvious.
And so when they saw the Tribes
Who were passing by on the road,
And later when they came up
To the peaks of the mountains,

Ta chi be ki ya
Ki k'atoh. 6260
Xa vi hehe chik chi ki bano *
Ch u vach ri q'u keh: *
Chi ki k'at q'ol,
Chi ki k'at puch iya.
Holom oqox x q'ohe ki q'u keh *
Chi ki huhunal,
Chiri k ul vi k uma! *
Ch u vi huyub.
Ma vi ki laqaben
Ri k ochoch chi q'ihil; 6270
Xa pa tak huyub
K e bin vi.
Are q'ut chi k echah ri xa r al vonon *
Xa r al zital,
Xa pu r al akah
Chi ki tzukuh.
Ma na 'utzilah va,*
Utzilah a.
Ta puch ma vi q'alah u beel k ochoch.
Ma vi q'alah q'o vi kan ok k ixoqila. 6280
Are q'ut tzatz chik ri 'amaq',
Huhun chi zepezoh vi.
Ki 'kuchun chi k ib
Ri hu tak ch'ob chi 'amaq',
K e bolo chik pa tak be.
Q'alah chi ki be.
Are q'u ri Balam Kitze,
Balam Aqab,
Mahuq'utah,
Iq'i Balam x ma q'alah e q'o vi. 6290
Are q'ut ta chi k il ri 'amaq'
Ch iq'ovik pa be,
Kate q'ut ta k e 'ok ulok
Tzam tak huyub,

6261. BX have x for xa .

6262. VR read *qul* 'neck' for *q'u* 'hide'.

6265. BB speculates that "mushroom heads" are a plant, the Nahuatl *coatzontecomatl* 'serpent head'. GR says 'maguey spines' and VR '*cabeza de guacal*'.

6267. AR and RK have 'the symbols of each (of the gods) were there where they had been placed on the mountain top'.

6273-5. The MS has *vorom* for *vonon*; see line 6315. Quiche distinguishes a number of Hymenoptera not clearly identifiable: honeybees (?*Apis* spp.) are called 'honey bugs (*chikopil kab*)', 'honey birds (*tx'ikinal kab*)', 'honey flies (*ux kab*)', 'green faces (*rax u vach*)', 'earth honey (*ulev kab*)', 'road-collar earth-honey (*u*

chachal be ulev kab'), 'little honey (*ch'uti kab*)' and 'bee (*kach*)'. Other related forms are the 'wasps (*zital*)' and 'armadillo wasp (*iboy zital*)', 'yellow bite' (*q'an ziz*'), 'black bee (*q'eqan*)', 'red demon (*kaq mox*)', and 'swelled (*vonon*)'. The last name is applied to bumblebees, wasps, and a poisonous beetle. There is also a *qatz'utuh* (though there is a snake with the same name), a 'new wasp (*k'a vonon*)', a 'fruit fly (*qoxqox*)', a 'stabber (*iokov*)', and something called *zabuk*.

6277. BB gives a rather circumstantial account of how beehives were roasted in ashes and the larval bees picked out with a stick and eaten. He adds the cliché that the Indians considered them delicious, which is explicitly denied in these lines.

The Fourth Creation

Only the coyote's call,
 And only the wildcat's call they cried.
 And only the panther's call
 And the jaguar's they made
 When they saw the Tribes,
 Many walking. 6300
 "It is only the coyote calling;
 It is only the wildcat there.
 Only the panther,
 Only the jaguar," the Tribes said then.
 Thus it was that they were not people in the hearts of
 all the Tribes.
 And it was just a deception to the Tribes.
 Then they did what it was their hearts wanted.
 They did it so that they wouldn't really take
 fright.
 There was something they wanted from the panther
 calls,
 The jaguar calls they were crying. 6310
 For when they saw people, even one,
 Even two walking by, they wanted to destroy
 them.
 And so every day they came back there
 To their houses and their wives.
 Only the children of hornets,
 The children of wasps,
 And only the children of beehives then
 They brought to their wives
 Every day then when they came back
 Before Storm, 6320
 Lord Jaguar
 And Fire Peak.
 They said then
 In their hearts,
 "This is Storm,
 Lord Jaguar,
 Fire Peak.
 Only the blood
 Of deer
 And birds do we give him. 6330
 But let us prick our ears,
 Our elbows,
 To pray for our strength,
 Our manhood from Storm,
 Lord Jaguar

Xa r oq'ibal utiv,
 Xa pu r oq'ibal yak chi k oq'ibeh.
 Xa pu r oq'ibal koh,
 Balam chi ki bano.
 Ta chi k il ri 'amaq',
 K'i ch u binik. 6300
 "Xa 'utiv ri k oq'ik,
 Xa pu yak ri.
 Xa koh,
 Xa balam," k e ch'a q'ut ri 'amaq'.
 Kehe ri ma vinaq ch u k'ux ri r onohel 'amaq'.
 Xa q'u michibal k ech amaq'.
 Ta chi ki bano q'o ka r ah ki k'ux.
 Ri ma na qitzih ta chi xibin ta r ib chi ki bano.
 Q'o ka k ah chi r e r oq'ibal koh,
 R oq'ibal balam chi k oq'ibeh.* 6310
 Ta chi k il q'u ri vinaq xa hun,
 Xa kaib ch u binik, chi k ah ki mayih chi k ech.*
 Hu tak q'ih ta k e 'ul chi q'ut chiri *
 Chi k ochoch r uq k ixoqil.
 Xa vi r al vonon,
 R al zital,
 Xa pu r al akah q'u
 Ka qam chi ki yao chi r ech k ixoqil *
 Hu tak q'ih ta x e be chi q'ut
 Ch u vach Tohil, 6320
 Avilix,
 Haka Vitz.
 X e ch'a q'ut
 Chi ki k'ux,
 "Are ri Tohil,
 Avilix,
 Haka Vitz,
 Xa 'u kiq'el
 Keh,
 Tz'ikin ka qa ya chi r e. 6330
 Xa qa ziza qa xikin,*
 Qa ch'uk,
 Qa tz'onoh qa q'ovil,
 Q achihilal chi r e Tohil,
 Avilix,

6310. The MS has *oquibeh*.

6312. BB reads 'destroy us', but that makes a hash of the story.

6313. BX omit *ta*.

6318. BX have *ku* for *ka*.

6331. BB has *tziza* for *ziza*. The sentence has usually been read as declarative rather than hortatory; it could be either.

And Fire Peak.
Still, who is supposed to take care of the death of the
Tribes?

Shall we kill them each then?"
They said to each other.

And then they went before Storm, 6340
Lord Jaguar,
Fire Peak.

Then they pierced their ears
And their elbows before the god.

They collected their blood.
And drained the gourd at the mouth of the idol.

For it did not really seem to be stone then;
They were each like youths

When they came.

They rejoiced again 6350
At the blood of the sacrificers
And worshippers.

And then the sign returned
For what they did:
"You will arrange to defeat many indeed.

This is your salvation for yourselves
Which came here from Tula

When you brought us down,"
They were told then.

Then they were given 6360
The skin

At the place called Trembling.
With blood running down their backs,
And blood scattering itself

It became the offering
Of Storm

Together with Lord Jaguar
And Fire Peak.

LXI

This in turn was the beginning of the stealing of
people

And tribes 6370
By Jaguar Quiche,
Jaguar Night,
Nought
And Wind Jaguar.

6345. BB reads *vaq* 'sponge'; the Basseta dictionary lists *vaq* as the 'drink of the gods'. Possibly *vaquh* is 'to sponge up' and was specifically used to refer to the gesture of blood offering.

6346. BB omits *ri*.

6361. BX have *c'u'm*.

6362. BB relates the name to *zilob* 'peel'. GR has

Haka Vitz.
Naki tah chi k u chah ki kamik ri 'amaq'?

Xa ta huhunal k e qa kamizah?"
X e ch'a chi k ibil k ib

Ta x e be q'ut ch u vach Tohil, 6340
Avilix,

Haka Vitz.
Ta x ki ziz ki xikin,
Ki ch'uk ch u vach kabavil.

X ki vaquh ri ki kiqu'el.*
X ki hik q'oq p u chi ri 'abah.*

Ma q'u qitzih ta chi 'abah ch uxik;
Kehe ri 'e huhun chi q'aholab

Ta k e 'ulik 6350
X e kikot chik 6350

Chi r ech ri ki kiqu'el ah q'ixib,
Ah k'ahib.

Ta x pe chi q'ut r etal
Ki banoh ri:
"Chi ch'akonizah k'i he.

Are 'i kolobal iv ib
Chila x pe vi chi Tula

Ta x oh i qam ulok,"
X e 'uch'ax q'ut.

Ta x ya 'ulok 6360
Ri tz'um *

Pa Zilizib u bi.*
R uq kiqu' ch ok chi k ih,
Ki hab r ib ri kiqu'*

X uxik u yaon
Tohil,

R uq Avilix,
Haka Vitz.

LXI

Vae 'u tikarik chik r eleq'axik vinaq,

Amaq' 6370
K umal Balam Kitze,
Balam Aqab,
Mahuq'utah,
Iq'i Balam.*

'enveloping bands'. All translations interpret it as the name of the deerskin, which ignores the locative preposition *pa*.

6364. I read *ka* for *ki*.

6374. At this point Wind Jaguar disappears from the narrative, surfacing again in line 6766.

LXII

And so then was the murder of the Tribes.
 This is what killed them.
 If one were out walking,
 If two were out walking,
 It is not clear when they seized them,
 And then they went to sacrifice them 6380
 Before Storm
 And Lord Jaguar,
 And then afterwards they offered blood by the road,
 And the skull was there where they rolled it by the
 road.
 And the Tribes said, "Jaguar is eating."
 That was all they said,
 Because they were like jaguars' feet,
 The footprints that they made.
 They didn't show themselves.
 Many were the tribes they stole. 6390
 It was much later on
 That the Tribes realized it.
 "Yes. It is Storm
 And Lord Jaguar who are coming for us!
 Let us just go look for the sacrificers,
 The worshippers,
 Wherever their houses may be.
 Let us follow their tracks,"
 All the Tribes said then
 When they took counsel with each other, 6400
 And so they began
 The tracking of the footsteps
 Of the sacrificers,
 The worshippers.
 And they weren't clear; only deer tracks,
 Only jaguar tracks could they see.
 Their tracks were not clear.
 There was nothing that was clear.
 Where their footprints had been was just where they
 hopped,
 As though their tracks were just lost, 6410
 So that for them
 Their path was not clear.

6385. All translations make the verb transitive; it is not.

6390. BB has *elezah* for *eleq'ah*, though he translates correctly.

6412. The Lineage of the Lords of Totonicapan says:
 It happened that there began to disappear the sons
 Of the peoples of the Seven Tribes.
 In no way could they catch up with those who
 robbed

LXII

Kate puch u kamizaxik amaq' ri.
 Are x ki kam ri.
 Xa hun ch u binik;
 Xa kaib ch u binik,
 Ma vi q'alah ta ch ki qamo.
 Kate q'ut ta chi be ki puzu 6380
 Ch u vach Tohil,
 Avilix.
 Kate q'ut ta chi ki ya kiq' pa be,
 Q'oolik u holom chi ki k'oloba pa be.
 K e ch'a q'ut ri 'amaq', "Balam mi x tiyovik." *
 Xa k e ch'a,
 R umal kehe ri r aqan balam,
 K aqan ta chi ki bano.
 Ma vi chi ki k'ut k ib.
 Tzatz chi 'amaq' x k eleq'ah.* 6390
 Q'a 'u naht q'ut
 X u na vi r ib amaq'.
 "Ve. Are ri Tohil,
 Avilix k ok chi q e.
 Xa k e qa tzukuh ri 'ah q'ixib,
 Ah k'ahib
 Ta la q'o vi k ochoch.
 Chi qa taqeh ri k aqan,"
 X e ch'a q'ut k onohel amaq'
 Ta x ki qam ki naoh chi k ibil k ib. 6400
 Kate q'ut x ki tikiba
 U taqexik k aqan
 Ri 'ah q'ixib,
 Ah k'ahib.
 Ma q'u q'alah, xa r aqan keh,
 Xa r aqan balam chi k ilo.
 Ma vi q'alah k aqan;
 X ma q'o vi q'alah vi.
 Are nabe k aqan ri xa ki pich,
 Kehe ri k aqan xa zachobal. 6410
 R e k umal
 Ma vi q'alah ki be.*

And killed them.
 "Would the cause be," they said, "the mountain
 itself that we live on,
 Which causes us these damages?"
 They used every care in finding
 And following the tracks,
 But they were just able to make out
 A sort of trail
 Of jaguars
 And coyotes,

A storm was just created;
 A black rain was just created;
 And mud was just created.
 A sleet storm was just created
 Which they saw,
 Which the Tribes watched,
 And their hearts just tired of hunting them,
 And so they abandoned it.
 Because great was the existence
 Of Storm,
 Lord Jaguar
 And Fire Peak.
 And for a long time they did that there on top of the
 mountain,
 On the flanks of the Tribes.
 They killed.
 That was when the seizures began.
 They were flaying and cutting.
 Then they killed the Tribes on the roads,
 And sacrificed them
 Before Storm,
 Lord Jaguar
 And Fire Peak.
 And they kept their sons there
 On top of the mountain.

And a sort of blood
 Which led to the dwelling
 Of the spirits:
 Storm,
 Lord Jaguar,
 And Fire Peak.
 This was a sufficient reason for the peoples
 Of the Seven Tribes to decide to kill
 Our fathers,
 Jaguar Quiche,
 Jaguar Night,
 And Nought.
 But the moment that Jaguar Quiche found out
 About this resolve,
 He went to report
 And to consult the spirits,
 Who answered,
 Saying,
 "Do not distress yourselves.
 As soon as it is determined
 Which day the enemies will attack you,
 Come and report."
 So when our fathers had news
 Of the day fixed for killing them,
 They went and advised the spirits,
 And they told them what to do.
 The enemies were armed with bows,
 Arrows,
 Darts,
 And other instruments of war.
 This was the first time that war threatened
 In Fire Peak Chipal.

Xa chi vinaqir zutz';
 Xa chi vinaqir q'eqal hab;
 Xa chi vinaqir xoq'ol;
 Xa chi vinaqir muzumul hab
 Chi k ilo.
 Chi ki vach amaq',
 Xa q'u chi koz ki k'ux chi ki tzukuxik,*
 6420 Ta chi k okotah puch.* 6420
 R umal nim u q'oheyik
 Ri Tohil,
 Avilix,
 Haka Vitz.
 Naht q'ut x ki ban chiri ch u vi huyub,

 Ch u xikin ri 'amaq'.
 X ki kamizah.
 Are ta x vinaqir ri 'eleq'ik.*
 E ch'alamik q'at.*
 6430 Ta chi ki kam ri 'amaq' pa tak be 6430
 Chi ki puz
 Ch u vach ri Tohil,
 Avilix,
 Haka Vitz.
 X kol ok q'ut ki q'ahol chiri *
 Ch u vi huyub.

The enemies came and on their first march
 Spent the night at the foot of a mountain.
 There they fell into such a profound sleep
 That they felt nothing
 When our fathers despoiled them
 Of their bows,
 Arrows,
 And all their arms,
 And further of the little digits of their feet
 And hands,
 So that when they came to,
 They found themselves in so affronted a state
 That they were ashamed,
 And returned to their homes.

(lines 213-70)

6419. BB and SJ have *ka* for *q'u*. BX have *che* for *chi*.
 6420. SJ omits *puch*, commenting "illegible word";
 BB reads it *pa be*.

6428. BX have *elaq'ik*.

6429. BB traces the MS *chalamicat* to the Nahuatl *chalania* 'revolve, mix' and *miqui* 'die', and translates 'sorcerer', which has been generally followed. SJ and RK translate 'ceremonial assistant' and VR 'charlatanes'. BX have it as a verb, 'divide'. I think it is two verbs: *ch'alah* 'flay' and *q'atoh* 'cut'. Dressing in the skins of flayed sacrificial victims was an element of both Aztec and Yucatec ritual.

6435. The MS has *xcolocut* but *kolo* would be utterance terminal.

The Fourth Creation

They were Storm,
 Lord Jaguar,
 And Fire Peak,
 The three sons.
 Their images walked;
 The idols were just their spirits.
 There was a river.
 That was where they bathed,
 There
 At the edge of the river,
 But from their showing themselves
 It was named then.
 Storm's Bath
 Became the name of the river.
 And many times the Tribes saw it,
 And suddenly they would make themselves
 disappear.
 When they were seen
 By all the Tribes.
 Then came news
 That it was
 Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar.
 And that was what brought the Tribes knowledge
 About their being murdered.

LXIII

So later the Tribes tried to consult
 About the defeat of Storm,
 Lord Jaguar
 And Fire Peak.
 All the sacrificers spoke,
 And the worshippers, before the Tribes.
 They had gathered themselves
 And had sent to get themselves all together
 So that there was not a single division
 Nor yet two missing among them.
 They all gathered themselves
 And sent for each other.
 When they had taken counsel, they said then
 When they exhorted themselves,

6440-1. The general interpretation is FX's '*andaban como tres niños*' but that is poetically impossible and distorts the meaning of line 6435. A portrait which may well be Storm (Tohil) as a youth was found molded on a Late Classic censer at Zacualpa (Wauchope, 1948, pp. 125-6, and fig. 19,e).

6449. BB locates a spring and brook of this name

Are Tohil,
 Avilix,
 Haka Vitz,
 Oxib chi q'aholab.*
 Ki vachibal k e binik;
 Xa 'u naval ri 'abah.
 X q'ohe hun ha;
 Are k e 'atin vi,
 Chiri
 Ch u chi ha,
 Xa ki k'utubal k ib
 X u biinah q'ut.
 Chi r Atinibal Tohil *
 U bi ha x uxik.
 K'iya mul q'ut chi k ilo 'amaq',
 Libah chi chi ki zachix tah k ib.
 Ta k e 'ilik
 R umal amaq'
 Ta x ux tah u tzihel
 Ri 'e q'o vi
 Ri Balam Kitze,*
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.
 Are q'u va 'u qamik u naoh amaq'
 Chi r ech u kamizaxik tah.*

LXIII

Nabe q'ut x r ah ki naohih amaq'
 U ch'akik Tohil,
 Avilix,
 Haka Vitz.
 X e ch'a r onohel ri 'ah q'ixib,*
 Ah k'ahib ch u vach amaq'.
 X k e heek k ib,
 X k e taq pu k ib k onohel.
 Ma ha bi hu ch'ob,*
 Ka ch'ob ta chik x kanah chi k e.
 K onohel x e kuchu k ib,
 X e taqo pu k ib.
 Ta x qam ki naoh, x e ch'a q'ut
 Ta x ki tz'onobeh k ib:

15-20 miles southwest of Cubulco on the road to Joyabaj, at the pass in the mountains between them.

6457. BX omit *ri*.

6462. The MS has *e* for *ech*.

6467. BB omits *ri*; SJ reads it as *vi*.

6471. BX omit *ka ch'ob*.

- "Who will take care of
The destruction
Of the Kavek
Quiche people?
Because our born children are finished
And our engendered children.
It is not clear,
The destruction of people by them.
If we end
By being stolen, then so be it!
If that is the greatness,
The glory of Storm,
Lord Jaguar
And Fire Peak,
Then let our god
Become Storm.
Capture him,
Lest they end by destroying us!
For not many people are we in existence,
And there are the Quiche and how many are they
not in existence?"
They said then,
When they all arrived.
And the Guardians of Fish said further
To the Tribes when they spoke,
"Whoever might it be that bathe
At the edge of the water every day?
Yes, it is
Storm,
Lord Jaguar,
And Fire Peak!
That is where we can defeat them soonest,
And there begin the humiliation
Of those who are sacrificers
And worshippers."
The Guardians of Fish said further then
When they spoke,
"And what shall we use to defeat them?"
And then they said, "This then will be our means
of defeating them:
Since they appear as youths
When they show up at the river,
- "Naki pa chi k u chah
Ki ch'akik
Ri Qavek
6480 K'iche vinaq?
R umal mi x k'iz q al
Q'ahol
Ma vi q'alah
U zachik vinaq k umal.
Ve k oh k'izik
Chi 'eleq'axik, ta ch ux ok!
Ve are nim
U q'aq'al ri Tohil,
Avilix,
6490 Haka Vitz,
Are ta q'ut qa kabavil
Ri Tohil ch uxik!
Chi kanabih tah,
Ma vi ch utzinik k oh ki ch'ako!
Ma puch oh k'iya vinaq chi qa q'oheyik,*
Are q'u ri Qavek ma vi ha rub chi ki q'oheyik?" *
- X e ch'a q'ut
Ta x e 'oponik k onohel.*
X e ch'a chik Chah Kar *
6500 Chi k ech ri 'amaq' ta x e ch'avik:
"A pa chi na ri lo k e 'atin *
Ch u chi ya hu tak q'ih?
Ve. Are *
Tohil,
Avilix,
Haka Vitz.
Are ta k e qa ch'ak na nabe,
Chiri ta q'ut chi tikar vi ki ch'akatahik
Ri e' ah q'ixib,
Ah k'ahib."
6510 X e ch'a chi q'ut Chah Kar chik
Ta x e ch'avik:
"Naki la q'ut chi qa ch'akobeh k ech?"
X e ch'a chi q'ut, "Are ta qa ch'akobal k ech ch
uxik:
R umal ri 'e q'aholab k e vachinik
Ta k e 'ilitah chi 'a,*

6495. The MS has *pu* for *puch*.

6496. All translations ignore the fact that this is a question.

6498. SJ has *ponik* for *oponik*.6499. SJ and BX omit *e*. *Chah Kar* is a curious expression, repeated in lines 6511 and 7015, and reminiscent of *Kar Chaah* in lines 1919-20.6501. BB reads *r ilo* 'he sees' for *ri lo* 'what perhaps'.

The former should be preceded by an aspect marker.

6503. *Ve* has been universally read as 'if' rather than 'yes'. It means both, but vowel clustering is so much avoided in Quiche that I suspect a juncture stop must be implied. I think 'if' would require *ve q'ut are* or some similar locution.6516. BB and SJ have *ka 'ilitah*; BX have *k e 'ilatah*.

The Fourth Creation

Then let two maidens go there.

There are those who are truly beautiful,
Who are genuinely radiant maidens.

So then let them go show their desire for
them," they said then. 6520

"Very well, just let us find two then
Who are perfect maidens," they said then.
And so they searched their daughters.

There were some who were truly very lovely
maidens.

And then they commanded the maidens,

"You are to go, our daughters.

Go and wash clothes by the river.

And if you see those three sons
Then undress yourselves before them,

And if they desire you 6530
You are to invite them so that we can come after you.

When they ask you,

Yes, you say then,

And when you are asked,

Where you are going

Or whose daughters you are,

When they speak, *We are the lords' daughters,*

Say then to them,

Come then, a sign from you.

Then they will give you something. 6540

Only if they desire your faces,

Really give yourselves to them,

Because if you do not give yourselves

Then we shall kill you.

Then our hearts will be content,

If there is a sign which is brought back.

And it will be a sign in our hearts

That they came after you,"

The lords said then

When they instructed the maidens, 6550

The two of them.

And these are their names:

Little Girl was the name of one maiden,

And Small Girl was the name of the other,

And the two of them, Little Girl

K e be ta q'ute kaib q'apohib.

Are ta ri qitzih chi 'e chaom,

E ta zaq loloh chi q'apohib *

Chi be ta k'ut ki rayibal chi r e," x e ch'a 6520
q'ut.

"Utz ba la, xa ba k e qa tzukuh e ta kaib

Chi 'utzilah tak q'apohib," x e ch'a q'ut.

Ta x ki tzukuh q'ut ki meal.*

Are ri qitzih e zaqilah tak q'apohib.

Ta x ki pixabah q'ut ri q'apohib:

"K ix beek, ix qa mial,

Oh i ch'aha ri q'uul chi ya.

Ve q'ut ta k e 'iv il ri 'e oxib q'aholab

Chi zonoba q'u' iv ib chi ki vach.*

Ve q'ut chi rayin ki k'ux ch iv e 6530

K ix chok o k oh opon ta ch iv ih,*

Ta k e ch'a ch iv ech,

Ve, k ix ch'a q'ut,

Ta k ix tz'onox q'ut

A pa k ix pe vi,

A pa 'ah choq' mial,

Ta k e ch'a, *Oh ki mial ahavab,*

K ix ch'a q'u chi k e,

Chi pe q'u r etal iv umal.

Ta naki la chi ki ya ch iv e. 6540

Tazek chi ki rayih i vach,

Qitzih ch i ya 'iv ib chi k ech.

Ve q'ut ta ma vi ch i ya 'iv ib,

K ix qa kamizah q'ut.

Kate 'utz qa k'ux

Ta q'o r etal chi qam ulok,

Are q'u r etal chi qa k'ux

Ta k e 'opon ch iv ih,"*

X e ch'a q'u ri 'ahavab

Ta x e pixabax ri q'apohib, 6550

E kaib.

Are ki bi va:*

X Tah u bi hun q'apoh;

X Puch chi q'ut u bi hun chik.*

E pu kaib, X Tah,

6519. BB and SJ have *loqoh*.

6523. BX have *mial*.

6529. BB and SJ have *ka* for *q'u*; BX have *tzonoba*.

6531. BX have *opan* for *opon*.

6548. BX have *opon*.

6552. BB omits *bi*.

6554. Feminine names commonly begin with *ix* or *x*.
X Tah, however, appears to be the Cakchiquel *Ixtan*
'girl' (AR), *ix ta* in modern Quiche slang. GR trans-

lates 'Desirable', VR 'she who listens to the lords', BB
'sweet'.

BB relates *xpuch* to Nahuatl *ichpoch* 'girl', which
is quite likely. GR translates 'Agréable', VR 'laundress'.
The Lineage of the Lords of Totonicapan gives the miss-
ing third beauty, *Quehatzunah*, presumably daughter of
the lord of the *Keba Tzunu Haa* 'Crossed Lance House',
though AR translates her name 'well dressed'.

And Small Girl by name,
They sent down to the river
To Storm's Bath
And that of Lord Jaguar
And Fire Peak.
That was the decision of all the Tribes.

LXIV

And so they went.
They were all dressed up
And looked truly beautiful.
So they went there
Where Storm bathed,
And it probably looked very much
As if it were to wash that they were going.
And the Lords rejoiced again
Over their two daughters whom they had sent down.
And when they arrived at the river
Then they began to wash.
Both of them undressed themselves
And were splashing away on the rocks
When they met
Storm,
Lord Jaguar
And Fire Peak,
Who had arrived there at the river bank.
And their glance rested just briefly and surreptitiously
On the two maidens who were washing,
And the maidens all at once became ashamed.
So the Storm gods arrived,
But the desire of the Storm gods was not aroused
With respect to
The two maidens.
And then they were interrogated:
"Where do you come from?"
The maidens were asked,
"What do you want,
Coming here
To our river bank?"
Thus they were addressed.
"Well, we have been sent here by the lords,
So we have come.

6566. BX misprint *utin* for *atin*.

6567. BB interprets the verb as *kar-ilo-on* 'fish-seeming' and hence *poissard* 'shameless'! FX also has 'shameless' for some reason. I think the double vowel indicates a missing consonant, which I have supplied. GR translates 'decorated themselves'.

X Puch ki bi
X e taq ubik chi ya
Chi r Atinibal Tohil,
Avilix,
6560 Haka Vitz.
Are ki naoh r onohel amaq' ri.

6560

LXIV

Kate puch x e beek.
X e kavuxik;
Qitzih vi chi hebelik chi vachinik.
Ta x e beek chila
Ch atin vi Tohil.*
K'i ka r il ok on q'u *
Ri ki ch'ahon ta x e beek.
K e kikit chik q'u ri 'ahavab
6570 K umal ri 'e kaib ki mial x ki taq ubik.
Ta x e 'opon q'ut chi ya
Kate x ki tikiba ch'ahonik.
X ki zonoba k ib ki kaab ichal,*
E chakachaxinak ch u vach tak abah.*
Ta x e q'ulun q'u
Ri Tohil,
Avilix,
Haka Vitz.
X e 'opon chila ch u chi ya,
Xa q'u zkakin x r okobeh ki vach *
Ri 'e kaib q'apohib k e ch'ahonik.
Are q'u ri q'apohib xa hu zuq x e q'ixibik.*
Ta x e 'opon ri Tohil,
Ma q'u ha bi x be ki rayibal ri Tohil
Chi r ech ri
E kaib q'apohib.
Ta x e tz'onox q'ut:
"A pa k ix pe vi?"
X e 'uch'axik:
6590 "Naki pa k iv ah
K ix ul varal
Ch u chi qa 'a?"
X e 'uch'ax q'ut.
"Oh be taqon ulok k umal ahavab,
Ta x oh petik.

6580

6590

6573. BX have *tzonoba*.

6574. BX have *chukachuxinak*.

6580. The MS has *ocoibeh*.

6582. The MS has *zu* for *zuq*. The modern Quiche are extremely modest about nudity, rather less so about sex.

The Fourth Creation

Go along
And see
The faces of the Storm gods.
Speak with them,
The lords said to us,
And thus come back with a sign
If you really see their faces,
We were told,"
They said then,
The two maidens,
As they explained their mission.
And what the Tribes wanted
Was that the maidens be violated
By the spirits of the Storm gods.
Then spoke Storm,
Lord Jaguar
And Fire Peak.
Then they spoke again to Little Girl
And Small Girl,
The names
Of the two maidens:
"Good, you may go with a sign of our speaking with
you.
Wait now, and give it directly to the lords,"
They were told then.
And so then they thought further,
The sacrificers
And worshippers,
And they told Jaguar Quiche,
Jaguar Night,
Nought
And Wind Jaguar,
"Paint three mantles then,
Painting the sign of your existence
To go to the Tribes,
To come with the two maidens
Who are washing
Who will give them out to them,"
They said then
To Jaguar Quiche,
Jaguar Night,
And Nought.

LXV

And so then they painted their three divisions.
Jaguar Quiche painted first.

6607. BB has *e* for *k*.
6608-10. FX makes this a question of the Storm gods.
The implication of the third line is that these were not
the gods themselves but their linked spirits: *naval*.

Chi be
Iv ila
Ki vach ri Tohil.
K ix ch'av k uq,
6600 X e ch'a 'ahavab chi q e. 6600
Kehe q'ut chi pe vi r etal
Qitzih ve ch iv il ki vach,
X oh oh uch'axik,"
X e' ch'a q'u ri
E' kaib q'apohib
Ta x ki zuquba ki takikil.
Are ta q'u x k ah ri 'amaq' *
X e hox ta ri q'apohib *
R umal ri ki naval Tohil.*
6610 X e ch'a q'u ri Tohil, 6610
Avilix,
Haka Vitz
Ta x e' ch'av chik chi k ech ri X Tah,
X Puch,
Ki bi ri *
E kaib q'apohib,
"Utz, ch i beek r etal qa tzih iv uq.
Ch iv oyobeh na chi ya apanok chi k ech ahavab,"
X e' uch'ax q'ut
6620 Kate puch ki naohinik chik 6620
Ri 'ah q'ixib,
Ah k'ahib.
X e' uch'ax ri Balam Kitze,
Balam Aqab,
Mahuq'utah,
Iq'i Balam:
"K ix tz'iban ok oxib q'uul;
Ch i tz'ibah r etal i q'oheyik,
Ch opon k uq amaq',
6630 Chi be k uq ri 'e kaib q'apohib * 6630
K e ch'ahonik
Chi ya 'ubik chi k e,"
X e' uch'ax q'ut *
Balam Kitze,
Balam Aqab,
Mahuq'utah.

LXV

Kate q'ut x e tz'ibanik k ox ichal.
Nabe x tz'iban ri Balam Kitze.

6609. BB and SJ omit *ri*.
6615. BB and SJ have *re* for *ri*.
6630. BB and SJ have *re* for *ri*.
6633. BB has *ch'ax* for *uch'ax*.

The Fourth Creation

Hanging from their arms
 What had been asked of the maidens.
 "Didn't you see the face of Storm?" they were asked.
 "Indeed we saw it," said then
 Little Girl
 And Small Girl.
 "Very well, what sign did you bring back?
 Or isn't it true?" the lords said,
 "What sort of sign is there that you sinned?
 That you were able to know the lords?"
 Then they were shown the mantles,
 The painted cloth, by the maidens.
 Everywhere jaguars,
 Everywhere eagles,
 And everywhere hornets
 And wasps
 Were painted on the faces of the mantles
 So that their faces shone.
 And then they coveted the faces of the mantles
 And they put them on.
 But nothing was done by the jaguar,
 The first painting the lords put on.
 And then a lord took the second painted mantle,
 The painting of the eagle.
 The lord just felt good in it.
 He just strutted before them.
 He just begged to wear it
 Before all of them.
 And so then came
 The third painted mantle for a lord.
 This had the hornets
 And wasps on it,
 And he put it on,
 And then he began to be bit
 By hornets
 And wasps.
 He couldn't stand it,
 And he couldn't bear the insects' stings.
 And so then the lord cried aloud
 From the insects
 Whose images were just painted
 On the mantle,

6675. Presumably *q'a* is to be read *q'ab*.

6686. The MS has *cal* for *q'uul*.

6689. SJ has *hunam* for *hu mah*.

6691. The MS has *cal* for *q'uul*.

6693. The MS has *cal* for *q'uul*.

6694. BB has *ech* for *ih*.

6699. The MS has *pan* for *pam*.

Xeq'el u q'a *
 Tz'onoxik ri q'apohib.
 "Ma x iv il u vach ri Tohil?" x e 'uch'axik.
 "X q il ba la," x e ch'a q'u
 Ri X tah,
 X puch.
 "Utz ba la, naki pa r etal x i qam ulok?
 Ma qitzih?" x e' ch'av ri 'ahavab.
 "Kehe ri ba ri r etal k i makunik?
 X ki na ri 'ahavab?"
 Ta x ki riqotah q'u
 Ri tz'iban q'uul k umal q'apohib.*
 Hu mah balam,
 Hu mah kot,
 Hu mah nay puch vonon,*
 Zital
 U tz'ibal u pam q'uul *
 Chi yulinik u vach.
 Ta x ki rayih q'ut u vach q'uul.*
 X ki koh chi k ih.*
 Ma q'u ha bi x u ban ri balam,
 U tz'ibal nabe ok chi r ih ahav.
 Ta x u koh chi q'ut ahav ri 'u kaab tz'iban q'uul.
 Kot u tz'ibal.
 Xa 'utz x u na 'ahav ch u pam.*
 Xa vi ka zolovik chi ki vach.*
 Ka tz'onon u q'uuxik *
 Chi ki vach k onohel.
 Ta x ok chi q'ut
 R ox tz'ibam q'uul chi r ih ahav.
 Are ri vonon,
 Zital u pam.
 X u koh q'u chi r ih,
 Kate puch ta x tiyik u tiyohil
 R umal vonon,
 Zital.
 Ma vi x ch'ihitahik,
 Ma pu x kuyutah ki tiyobal chikop.
 Ta q'u x u raquh q'ut u chi 'ahav *
 R umal chikop
 Xa tz'ibam ki vachibal
 Ch u pam q'uul.*

6700. I read *zoli*h 'visit around'.

6701. Omitted by FX. BB has *zonon* 'denude', which throws him off for the rest of the passage. He is copied by all translators except BX, whom I follow.

6713. BB and SJ omit the first *q'u*; the MS has the second as *cu* for *q'ut*.

6716. The MS has *q'al* for *q'uul*.

His image became jaguar.

He painted it on the mantle.

Then next was Jaguar Night.

Eagle in turn was his image,

And he painted it on the mantle.

And then in turn Nought painted.

Hornets everywhere,

Wasps everywhere

Were the image,

The design,

That he painted

On his mantle.

And then they finished painting their three parts.

They painted the three garments,

And so then they went

And gave the mantles

To Little Girl

And Small Girl as they were called.

And then said

Jaguar Quiche,

Jaguar Night

And Nought,

"Here are the signs of your word

That you have come before the lords.

Truly Storm spoke to us, you say;

And this is the sign we have brought back, say.

And let them put on

The mantles you give them,"

The maidens were told then

When they were instructed there.

And then they went,

Taking back the painted mantles.

And then they arrived,

And immediately the lords rejoiced

When they looked

And saw

6642. BB has *chi* for *chik*.

6650. "Painted", i.e., woven, embroidered, and brocaded cloths of this sort are among the most common and most characteristic products of the Guatemalan Maya. Jaguars and eagles remain very popular motifs; I have not seen insects—but perhaps they are avoided!

6660. Here it becomes explicit that the ancestors were impersonating the gods. In another version of the story, the ancestors are the protagonists throughout; see note to line 6732.

The Quiche myth of the First Fathers and other elements of Quiche mythology are closely parallel to various Chibchan myths and rituals. In Cágaba myth, for example: "Gauteóvan (the original Mother) is also the mother of the four *original priests*, ancestors of the four

Balam u vachibal x uxik.

6640 X u tz'ibah ch u vach q'uul.

Are q'u ri chi Balam Aqab.

Kot chik u vachibal.*

X u tz'ibah ch u vach q'uul.

Ta x tz'iban chi q'u ri Mahuq'utah.

Hu mah vonon,

Hu mah zital

U vachibal,

U tz'ib

X u tz'ibah

6650 Ch u vach q'uul.*

X utzin q'ut ki tz'ib k ox ichal,

Ox buzah x ki tz'ibah.

Kate q'ut ta x e be

Ki ya q'uul

Ri X Tah,

X Puch ki bi.

X e ch'a q'u

Ri Balam Kitze,

Balam Aqab,

6660 Mahuq'utah.*

"Vae r etal i tzih

K ix oponik chi ki vach ahavab.

Qitzih x ch'av ri Tohil chi q ech, k ix ch'a.

Vae q'u r etal x qa qam ulok, k ix ch'a chi k e.

Chi ki q'uuh q'u

Ri q'uul ch i ya chi k e,"*

X e' uch'ax q'ut ri q'apohib

Ta x ki pixabah ubik.

Ta x e' be q'ut,

6670 X k u qah ubi ri tz'iban q'uul.*

Ta x e' opon q'ut

Hu zuq q'u x e' kikot ri 'ahavab *

Ta x il

Ki vach

present priestly families. In the myth, these priests play the role of civilizers, having founded all customs and all legal order. . . . Then these four priests concluded with the demons a pact on behalf of humanity, and the demons 'took off their faces' and entrusted them to the original priests, so that they could act on nature, the weather, the growth of plants and animals, and illnesses. These are the *masks* that the priests wear for their ritual dances. . . ." (Trimborn, 1962, p. 125).

6666. The MS has *cal* for *q'uul*.

6670. BB reads this '*xcucaah* was the name of the painted cloth', which is silly, though it is copied by GR and SJ. I think it must be read *x k eqah ubik*. VR say 'carrying their names stamped on their clothes'.

6672. BX omit *q'u*.

The Fourth Creation

Hanging from their arms
 What had been asked of the maidens.
 "Didn't you see the face of Storm?" they were asked.
 "Indeed we saw it," said then
 Little Girl
 And Small Girl. 6680
 "Very well, what sign did you bring back?
 Or isn't it true?" the lords said,
 "What sort of sign is there that you sinned?
 That you were able to know the lords?"
 Then they were shown the mantles,
 The painted cloth, by the maidens.
 Everywhere jaguars,
 Everywhere eagles,
 And everywhere hornets
 And wasps 6690
 Were painted on the faces of the mantles
 So that their faces shone.
 And then they coveted the faces of the mantles
 And they put them on.
 But nothing was done by the jaguar,
 The first painting the lords put on.
 And then a lord took the second painted mantle,
 The painting of the eagle.
 The lord just felt good in it.
 He just strutted before them. 6700
 He just begged to wear it
 Before all of them.
 And so then came
 The third painted mantle for a lord.
 This had the hornets
 And wasps on it,
 And he put it on,
 And then he began to be bit
 By hornets
 And wasps. 6710
 He couldn't stand it,
 And he couldn't bear the insects' stings.
 And so then the lord cried aloud
 From the insects
 Whose images were just painted
 On the mantle,

6675. Presumably *q'a* is to be read *q'ab*.

6686. The MS has *cal* for *q'uul*.

6689. SJ has *hunam* for *hu mah*.

6691. The MS has *cal* for *q'uul*.

6693. The MS has *cal* for *q'uul*.

6694. BB has *ech* for *ih*.

6699. The MS has *pan* for *pam*.

Xeq'el u q'a *
 Tz'onoxik ri q'apohib.
 "Ma x iv il u vach ri Tohil?" x e 'uch'axik.
 "X q il ba la," x e ch'a q'u
 Ri X tah,
 X puch. 6680
 "Utz ba la, naki pa r etal x i qam ulok?
 Ma qitzih?" x e' ch'av ri 'ahavab.
 "Kehe ri ba ri r etal k i makunik?
 X ki na ri 'ahavab?"
 Ta x ki riqotah q'u
 Ri tz'iban q'uul k umal q'apohib.*
 Hu mah balam,
 Hu mah kot,
 Hu mah nay puch vonon,*
 Zital 6690
 U tz'ibal u pam q'uul *
 Chi yulinik u vach.
 Ta x ki rayih q'ut u vach q'uul.*
 X ki koh chi k ih.*
 Ma q'u ha bi x u ban ri balam,
 U tz'ibal nabe ok chi r ih ahav.
 Ta x u koh chi q'ut ahav ri 'u kaab tz'iban q'uul.
 Kot u tz'ibal.
 Xa 'utz x u na 'ahav ch u pam.*
 Xa vi ka zolovik chi ki vach.* 6700
 Ka tz'onon u q'uuxik *
 Chi ki vach k onohel.
 Ta x ok chi q'ut
 R ox tz'ibam q'uul chi r ih ahav.
 Are ri vonon,
 Zital u pam.
 X u koh q'u chi r ih,
 Kate puch ta x tiyik u tiyohil
 R umal vonon,
 Zital. 6710
 Ma vi x ch'ihitahik,
 Ma pu x kuyutah ki tiyobal chikop.
 Ta q'u x u raquh q'ut u chi 'ahav *
 R umal chikop
 Xa tz'ibam ki vachibal
 Ch u pam q'uul.*

6700. I read *zoli*h 'visit around'.

6701. Omitted by FX. BB has *zonon* 'denude', which throws him off for the rest of the passage. He is copied by all translators except BX, whom I follow.

6713. BB and SJ omit the first *q'u*; the MS has the second as *cu* for *q'ut*.

6716. The MS has *q'al* for *q'uul*.

And it was Nought's painting,
 The third painting.
 So they were defeated then,
 They were scolded,
 The maidens,
 By the lords,
 Little Girl
 And Small Girl that is:
 "What did you pick out
 That you brought back with you?
 Where did you go to get it,
 You devils?"
 The maidens were asked
 When they were scolded.
 And so were conquered again
 All the Tribes by Storm.

6725. The MS has *chupan culal*.
 6726. This should perhaps read *eqam*.
 6732. The Lineage of the Lords of Totonicapan also
 tells this story:

These are the names
 Of the enemy chiefs;
 Three houses:
 Chest House
 Grindstones Bakah
 And Crossed Lance House.
 The latter, for the third time
 Met again
 To confer
 About how to kill
 Our fathers
 Jaguar Quiche,
 Jaguar Night,
 And Nought.
 They heard
 That every seven days
 Our fathers went to bathe
 At a certain well of hot water,
 And they said,
 "Perhaps because
 They don't know other women they are valiant
 And as though filled with a divine fire.
 Let us select
 And let us adorn
 Three beautiful girls.
 If they court them
 Their spirits will hate them
 And deprived of that protection
 We can kill them.
 Approving the plan,
 They chose three beautiful girls,
 Whom they adorned,
 Perfumed,
 And warned
 About what to do
 When they were placed in the bath.
 There came Jaguar Quiche,
 Jaguar Night,
 And Nought,
 To whom the girls said,

U tz'ib Mahuq'utah q'u,
 R ox tz'ib.
 Ta x e ch'akatah vi
 6720 Kate puch ki yahi 6720
 Q'apohib ri
 R umal ahavab,
 Ri X Tah,
 X Puch ki bi:
 "Naki pa chi qulul,*
 Ri 'iv uqam ulok?*"
 A pa x be 'i qama vi,
 Ix q'ax tok?"
 X e 'uch'ax ri q'apohib
 6730 Ta x e yahik. 6730
 Ki ch'akatahik chi q'u
 Ri r onohel amaq' r umal Tohil.*

"God keep you, lords
 And chiefs of these mountains!
 Our fathers
 And lords
 Send us to salute you in their name
 And to obey whatever you wish to command
 us,
 Or if it is your wish to marry us,
 We are to consent with pleasure.
 So say
 Our fathers
 The three houses:
 Grindstones,
 Chest House,
 And Crossed Lance House."
 "Very well,"
 Said Jaguar Quiche.
 "But do us the favor
 Of telling your fathers
 That you have not seen us
 Nor talked to us."
 "That cannot be," answered the girls,
 "Because the object of our mission
 Is to speak to you,
 And our fathers told us,
 'Bring signs that you really talked
 To the lords we sent you to,
 For otherwise you will be victims
 Of our anger.'
 Have pity on us then.
 Give us some sign that we have, lest we
 perish."
 "Keep then the sign that we shall give you,"
 Said Jaguar Quiche,
 And he went to consult the spirits,
 And having explained the situation,
 He said
 "Tell us,
 Storm,
 Lord Jaguar,
 Fire Peak,
 What can we give
 To these girls,
 Daughters of the towns of the Seven Tribes?"
 And Storm said,

The Fourth Creation

That was when they tried
 To tempt Storm
 To follow Little Girl
 And Small Girl.
 Then they would become fornicators in future;
 In the hearts of the tribal tempters then they would
 come to be so.
 But it wasn't accomplished,
 Their destruction,
 Because they were spirit people,
 Jaguar Quiche,
 Jaguar Night
 And Nought.
 And then they took counsel again,
 All the Tribes:
 "How can we defeat them?
 Truly then they will become great!"
 They said then
 When they assembled to confer.
 "Let us just penetrate them
 And let's kill them.
 Let us get fitted out with spears

"Take three mantles.
 On one paint a wasp,
 On another an eagle,
 And on the other a jaguar,
 And give them to the girls.
 Tell them it is the sign
 And also a gift
 That you are sending
 For the leading lords of those towns.
 So Jaguar Quiche had three white mantles
 painted.
 He gave them to the girls,
 Whose names were Small Girl
 And Little Girl,
 And Crossed Lance House,
 So that they were happy,
 And went back to their lords
 And said to them,
 "We have accomplished our mission,
 And as proof of it
 Here are the presents
 Which those lords send to you."
 Greatly rejoicing,
 The lords of the Seven Tribes
 Acknowledged the presents
 And distributed them
 And put them on at once.
 But immediately those pictures came to life.
 And so tormented the lords of the Seven Tribes
 That they said to their daughters,
 "Accursed women,
 What kind of scourge is this you have
 brought upon us?"
 Thus was ended the opposition
 Which had been raised against our fathers.
 Thus they made themselves feared

Are ta x k ah
 X be taq chibal ri Tohil *
 Chi k ih X Tah,
 X Puch.
 E ta hoxol ch'eq x e 'uxik *
 Ch u k'ux amaq' taq chibal ta k e x uxik.

Ma q'u x banatahik
 Ki ch'akatahik
 R umal e naval vinaq
 Ri Balam Kitze,
 Balam Aqab,
 Mahuq'utah.
 Ta x e naohin chi q'ut
 R onohel amaq':
 "Naki pa k e qa ch'ak?*"
 Qitzih nim ki q'oheyik ta ch ux ok,"
 X e ch'a q'ut
 Ta x ki kuch chik ki naoh.
 "Xa ta k e q okibeh *
 K e qa kamizah.
 Chi qa viq q ib chi ch'ab,*

And respected by all the enemies.
 It was there in Fire Peak Chipal
 Where our fathers manifested
 The dignity
 And majesty
 With which they were invested,
 And they stayed there a long time.

(lines 333-456)

6734. The MS reads *xbe ta quiibal vi tohil*. BX read *X be ta ki rayibal ri Tohil*.

6737. *Ch'eq* is obscure and has been generally ignored. I read it as *chuveq* 'tomorrow'. FX refers this to the girls, but it is surely the Quiche rulers who were to be seduced into manifesting an unseemly and magically dangerous sexuality.

6747. The MS reads *cachah*.

6751. I read *okobeh* 'penetrate.'

6753. In a letter to Cortés, Alvarado described the arms of the Quiche: "Their arms were corselets of three finger widths of cotton, even on their feet, and arrows and long spears. They came so heavily armed that one who fell down could not get up. To see them at a distance was frightening because they all had mostly spears of thirty palms length, all like a forest" (Scherzer, 1926, p. 80). SJ (p. 233), reading 'spans' for 'palms' gets a 6-m. spear! An 8-foot spear is long but reasonable. Obsidian points for the spears are attested archaeologically, as are obsidian knives or *chay* (Wauchope, 1948, pp. 159-60). There is a curious reference to the use of poison on the spears in line 7007, though it is not textually certain. There were also blowguns, slingshots, bows and arrows, and battle-axes (line 7008). The typical Middle American shield was small and round (perhaps not

And shields.
 Aren't there many of us?
 There will not be even
 One
 Or two of them left,"
 They said then
 When they took counsel. 6760
 All the Tribes just fitted out many warriors;
 Then all the Tribes assembled their warriors
 And there were Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar.
 They were on top of the mountain.
 Fire Peak was the name of the mountain where
 they were.
 And they had kept their sons there
 On top of the mountain. 6770
 They were not many people;
 It was not comparable,
 Their numbers
 With those of the Tribes.
 Only a little of the top of the mountain
 Was their shrine area.
 And then there was talk
 As their death was considered by the Tribes.
 Then they all assembled
 And conferred. 6780
 They all called themselves together.

LXVI

That was when they gathered together all the
 Tribes.
 They were again equipped with their spears
 And shields, all of them.
 Their ornaments were covered with untold silver.
 Their appearance was magnificent,
 All the lords
 And warriors.
 In fact all of them were liars;
 In fact they were to become our captives. 6790

much more than 2 feet in diameter), to judge from the
 codices, though the Quiche shield seems to have eluded
 description. Landa credits the Mexicans with introducing
 the bow and arrow, lance, axe, shield, and quilted armor
 into Yucatan (Tozzer, 1941, p. 121). In the Rabinal
 Achih the axe at least is specifically called *yaqui* (Bras-
 seur de Bourbourg, 1862, pp. 28-9), and arrowheads
 are notably lacking at Zacualpa (Wauchope, 1948, p.
 158).

Chi pokob.
 Ma pa 'oh k'iy?
 Ma ha bi
 Hun,
 Kaib chik chi qa kanah chi k e,"
 X e ch'a q'ut
 Ta x qam ki naoh. 6760
 Xa x u viq r ib r onohel amaq' tzatz chi kamizanel;
 Ta x e molotahik r onohel amaq' e kamizanel.
 Are q'ut e q'o ri Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.
 Are 'e q'o ch u vi huyub.
 Haka Vitz u bi huyub e q'o vi.
 X kol ok q'ut ki q'ahol chiri *
 Ch u vi huyub. 6770
 Ma vi 'e ta k'iya vinaq.
 Ma na kehe ta
 Ki k'iyal ri
 U k'iyal amaq'.
 Xa zkakin u vi huyub
 Ki qalem.*
 Xa k u ch'a
 Ta x naohix ki kamizaxik r umal amaq'.
 Ta x ki kuch k ib k onohel;*
 X e poponik. 6780
 X e taq ok k ib k onohel.* 6780

LXVI

Vae q'ute ki molovik k ib k onohel amaq'.
 E kautal chik chi ch'ab,
 Chi pokob k onohel.
 Ma vi 'ahilan chi puvaq ki kaubal.
 Hebehoh ki vachibal
 K onohel ahavab,
 Achihab.
 Qitzih banoh ki tzih k onohel;*
 Qitzih e q alabil ch uxik. 6790

6769. The MS has *o* for *ok*.

6776. The MS has *catem*; FX reads 'fortification'.

6779. BX have *x e ki kuch*.

6781. The MS has *o* for *ok*.

6789. BX omit *qitzih k onohel*; BB repeats it. FX
 and BB say 'who all kept their word', getting it exactly
 backwards. *Banoh tzih* 'to make words' is 'to lie'. Possi-
 bly the form should be *banol*, but see line 6851. *Alabilah*
 'to capture, enslave' is translated 'destroy' by BB.

The Fourth Creation

"So this Storm
Is a god.
Then let us worship him!
(Really then we shall capture him)," they said to
each other.
However Storm knew of it
And there also knew of it Jaguar Quiche,
Jaguar Night
And Nought.
They listened
While it was being considered. 6800
They got no sleep
Nor pause,
For the soldier guards were all armed
And they had been roused, all the warriors,
To go at night
And pierce their hearts.
So they came,
But they did not arrive.
They just fell asleep on the road,
All the warriors. 6810
And so then they were defeated
By Jaguar Quiche
Jaguar Night
And Nought.
For each one fell asleep on the road,
And not one of them ever came to.
They all ended up asleep.
And so then was the beginning
Of pulling out their eyebrows for it,
Together with their beards. 6820
Then they undid the silver
Around their necks,
And their headdresses,
And also their neckpieces,
And even the necks of their staffs.
They took the silver
As a punishment for their faces.
And the plucking of them
Was done as a sign

"Are q'u ri Tohil
Are kabavil.
Are pu chi qa q'ihila.
Xere ta chi qa kanabih," x e ch'a chi k ibil k ib.
Xa vi q'u ka r etamah ri Tohil,
Ka k etamah nay pu ri Balam Kitze,
Balam Aqab,
Mahuq'utah.
Ka ki tao.
Ta ka naohixik r umal. 6800
Ma ha bi ki varam,
Ki yakalem.
X e kautah q'ut r onohel cha 'ah labal,*
Kate q'ut x e yakatahik r onohel ah labal
Ch aqab tah
X k okibeh chi ki k'ux.
Ta x e beek,*
Ma q'u x e 'oponik.
Xa pa be x e varah vi * 6810
K onohel ri 'ah labal.
Kate puch ki ch'akatahik chik
K umal ri Balam Kitze,
Balam Aqab,
Mahuq'utah.
Xa huhun x e varah vi pa be.*
Ma ha bi chik x ki na chi k ib.
X e k'iz varik k onohel.*
Kate q'ut u tikarik *
U mich'ik ki muk u vach r umal 6820
R uq k izuma chi.
Ta x kir q'u ri puvaq
Chi ki qul,
R uq ki yach vach,
R uq puch ki chachal.
Are q'u ri 'u qul ki chamiy *
Xere x ki qam ri puvaq
Qahizabal ki vach.
Xa pu mich'obal k ech *
X banik r etal *

6803. I read *chahah labal*; see lines 7905-6, 7951-2. SJ reads *cha ah labal*.

6807. BB omits.

6809. BB has *ri* for *vi*. FX translates *varah* as 'keep watch' through to line 6817 and has been generally copied, but the literal meaning is 'sleep' and makes more sense.

6815. The MS has *cuhun* for *huhun*.

6817. BB suggests that they were drugged.

6818. The MS has *cu* for *q'ut*.

6825. Nothing suggests that Quiche warriors nor-

mally carried staffs, but ceremonial staffs were certainly aboriginal (e.g., Bone Staff and Skull Staff among the lords of Hell). Staffs of office were much elaborated in colonial times, but were significantly assimilated to Indian ideas. Modern Zotzil staffs, for example, have spirits (*ch'ulel*) which must be "fed" with appropriate ritual (Evon Z. Vogt, personal communication). Silver- (or metal-) necked staffs may have been a prerogative of rank among the Quiche on campaign.

6828. Omitted by FX.

6829. BB has it 'as a pledge'.

- Of the greatness of the Quiche people.
And so then they woke up.
At once they groped for
Their headdresses
And the necks of their staffs.
There was no silver on their necks
Or their headdresses.
"Who has tricked us?
Who could have plucked us?
Who came along
And stole our silver?"
They said then,
All the warriors.
"Or it may have been those demons
Who steal people.
So let's not wind up
Being afraid of them.
Let's really penetrate their town.
Then we'll really just look at the face of our silver
again.
And make it ours,"
All the Tribes said then.
But really they were all liars,
And their hearts were just set—
The sacrificers'
And the worshippers' who were on top of the
mountain.
But there was really a great decision
Which was taken
By Jaguar Quiche,
Jaguar Night,
Nought
And Wind Jaguar,
And when they had conferred, Jaguar Quiche,
Jaguar Night,
Nought
And Wind Jaguar,
They made a rampart
At the edge of their town,
Only stone faced,
Only carved,
Which walled in
The back of their town.
Then they made puppets;
They made them like men.
- 6830 U nimal K'iche vinaq.
Kate puch x e k'azatahik.
Hu zuq x ki chapala *
Ki yach vach
R uq u qul ki chamiy.
Ma ha bi chi puvaq chi qul *
R uq ki yach vach.
"Naki pa mi x oh qamovik?
A 'on chi nak mi x oh mich'ovik?
A pa mi x pe vi
Mi x eleq'an qa puvaq?"
X e ch'a q'ut
K onohel ah labal.
"Are nay be ri lo 'e q'ax tok *
K e 'eleq'an vinaq.
Ma q'u ch utzinik
Chi qa xibih ta q ib chi k e.
K'i vi chi q okibeh ki tinamit.
Xa vi xere chi q il u vach ri qa puvaq
Chi qa ban q ech,"
X e ch'a q'ut k onohel amaq'.
Xa vi xere banoh tzih k onohel.
Xa vi q'u kubul ki k'ux
Ri 'ah q'ixib,
Ah k'ahib e q'o ch u vi huyub.
Xa vi xere nima naoh
Ka ki bano
Ri Balam Kitze,
Balam Aqab,
Mahuq'utah,
Iq'i Balam.
Ta x e naohin q'ut Balam Kitze,*
Balam Aqab,
Mahuq'utah,
Iq'i Balam.
X ki ban q'ox tun *
Ch u chi ki tinamit.
Xa tz'alam,*
Xa chut
X chi kehobeh
R ih ki tinamit.*
Kate x ki ban ri poy.
Kehe ri vinaq x uxik k umal.
- 6830 6840 6840 6860 6870

6832. The MS has *zu* for *zuq*.6835. BX have *ki puvaq*.6843. The MS has *are laiba*.

6861-4. Omitted by BB.

6865. BB has *caxtun*.6867-8. SJ puts *tz'alam* and *chut* in quotes; BB translates 'with palisades and tree trunks' but both words refer to stonework.6870. BB apparently reads *rih* and translates 'wall'.

The Fourth Creation

Then they ranged there
 On top of the rampart.
 But they really had their shields
 And they had their spears.
 They were dressed up;
 They had silver headdresses on their heads.
 Nevertheless they were just puppets,
 Just carved of wood. 6880
 They put on the silver of the Tribes
 Which they had gone to seize on the road.
 That's what they got the puppets equipped with.
 They placed them all the way around behind their town.
 And so then they asked
 That they be advised by Storm.
 "Shall we die
 Or shall we conquer?"
 Their hearts were expressed then
 Before Storm. 6890
 "Do not sorrow.
 I am here.
 And this is what you should arrange for them.
 Never fear,"
 They were told: Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar.
 Then hornets were given out
 And wasps. 6900
 And so then they went to get them,
 Took them and returned.
 And then they gave them to them in four large jars,
 And the four of them were behind the town.
 They kept the hornets captive,
 And the wasps, in the jars.
 These were the weapons
 Against the Tribes for them.
 And they were watched at a distance,
 And they were secretly observed. 6910
 Their town was examined
 By the Tribes' messengers.
 "They are not very many,"
 They said then.
 For actually they came to see the puppets
 Carved of wood.
 They were moving around.

Kate x ki chol chiri
 Ch u vi q'ox tun.
 Xa vi xere q'o ki pokob.
 Q'o pu ki ch'ab.
 X e kauxik.
 X ok ri yach vach puvaq pa ki vi,
 X ok pu q'u xa poy,
 Xa puch aham chee.* 6880
 X kohov ri puvaq r ech amaq'
 Ri x be ki qama pa be.
 Are x u kaubeh poy k umal.
 X e kotokomihik chi r ih tinamit.
 Kate puch ta x ki tz'onoh
 Chi ki naoh chi r ech Tohil.
 "Ve k oh kamik,*
 Ve puch k oh ch'akatahik?"
 X e ch'aax ok ki k'ux
 Ch u vach ri Tohil. 6890
 "M ix bizonik.
 In q'oolik.
 Are q'ut ch i koh va chi k ech.
 M i xibih iv ib."*
 X e 'uch'ax ri Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.
 Ta x ya 'ulok ri vonon,
 Zital. 6900
 Are q'ut x be ki qama,*
 K u qam ta x e petik.
 Kate q'ut x ki yao ch u pam kahib nimaq kokob.*
 Kahib x q'ohe vi chi r ih tinamit.
 X ki tz'apih vi ri vonon,
 Zital ch u pam kokob.
 Are k'ulelabal
 R ech amaq' k umal.
 X e nik' vachix q'ut
 X e muq cheex q'ut 6910
 X nik'ox ki tinamit
 R umal u zamahel amaq'.
 "Ma vi 'e ha rub,"
 X e ch'a q'ut.
 Xere q'ut x ul k ila ri poy
 Aham chee.
 K e zilaheyik

6880. The MS has *pu* for *puch*.
 6887. The MS has *q* for *k*.
 6894. BX have *xeh* for *xibih*.

6901. BB says 'together with vines'.
 6903. BB and SJ omit *q'ut*.